||Śrī Śrī Guru Gaurāṅgau Jayataḥ||

Attaining God in This Very Lifetime

A devotee may obtain the audience of Bhagavān in this very lifetime

- Aniruddha Dāsa Adhikārī

Original presentation
Parama-bhāgavata śrī-*hari-nāma-niṣṭha*
Śrī Aniruddha Dāsa Adhikārī

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Śrī Śrī Guru Gaurāṅgau Jayataḥ

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare
Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

Attaining God in this very lifetime

Kind blessings from:

the most worshipable Nitya-līlā Praviṣṭa Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja;

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the most worshipable Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-ballabha Tīrtha Gosvāmī Mahārāja;

and
Tridaṇḍi-svāmī Śrī Śrīmad Bhakti-sarvasva Niṣkiñcana Mahārāja
.

Author
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Where can one obtain this book?

The Hindi and English versions of this book are available at the following locations:

(1) Aniruddha Dāsa Adhikārī, Village: Pāṅcū-ḍālā, Chīṇḍa kī Ḍhāṇī, Via Rājanotā, Tahasīla: Koṭa-putalī, District: Jaipur (Rajasthan), India
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32 Kālī daha, Madana-mohana caurāhā, Vṛndāvana (Mathurā) – 281121
Mobile: 092676-07945, 095366-26195
(4) Śrī Caitanya Gauḍīya Maṭha, Sector-20 B, Chandigarh – 160020
Phone: 0172-2708788
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Dedication

This book is published by the inspiration of the most merciful Śrī-guru-pāda-padma Nitya-līlā Praviṣṭa Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja. With love and respect, I am placing what is actually Śrīla Gurudeva's property into his own lotus hands.

This book is also dedicated to Śrī-guru-pāda-padma Nitya-līlā Praviṣṭa Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-vedānta Nārāyaṇa Gosvāmī Mahārāja, who was a bosom friend of Śrī Aniruddha Prabhujī.

Jaya Śrī Rādhe

This book is being published by the mercy and causeless inspiration of Śrī Śrī Guru Gaurāṅga. The only purpose behind publishing it is to instruct every human being about the glories of devotional service and to somehow or other engage everyone in chanting *hari-nāma*, the holy names of God. In the age of Kali, the only means of crossing the ocean of birth and death is to chant *hari-nāma*. This instruction is given not only once, but is reiterated throughout the scriptures.

It is the most humble and eager desire of the most respectable Śrīpāda Aniruddha Dāsajī that this book should reach every home. Therefore, it should be distributed free of charge, and we are doing so. Saintly devotees of the Lord, being kind and generous, have given donations for the publication and distribution of this book, and as a result, this is going on free of charge. By rendering service to this holy book through the just use of their money, they are directly experiencing mercy and good fortune.

If you want to share in this good fortune, you can send a donation for publication from your honest earnings. In this way, as you help us, you also become a partner in receiving mercy by contributing to the preaching and propagation of the holy names of Bhagavān.

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Śrī Śrī Guru Gaurāṅgau Jayataḥ

A few opening words

By the boundless mercy of Śrī Śrī Guru Gāndharvikā Giridhārī, we offer this book to the lotus hands of all the devotees. It includes letters written by Śrī Aniruddha Dāsa Prabhujī, a beloved disciple of Nitya-līlā Praviṣṭa Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja. This book is actually the transcendental instructions of Nitya-līlā Praviṣṭa Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, a beloved associate of Their Lordships.

"Attaining God in This Very Lifetime" gives deep insight into the life of Śrī Aniruddha Prabhujī. Reading this book, which comprises the first two of five parts, will allow practitioners to experience Śrī Aniruddha Prabhujī's dedication to his spiritual master and the holy name, and his eagerness to distribute śrī *hari-nāma* to every nook and corner of the world. This book wonderfully and vividly discusses the following topics:

- how practitioners can increase their taste for śrī *hari-nāma*;
- how they can become free from the repetition of birth and death;
- how practitioners can develop delightful eagerness for obtaining eternal love for Śrī Kṛṣṇa after the cessation of their distress;
- how practitioners can develop deep dedication for *hari-nāma*, straightforwardness, and spontaneous love; and
- how to lament and weep in separation from one's beloved Lord.

This book contains a holistic description of how one can develop unalloyed dedication to devotional service and the holy name, and how one can reach the transcendental abode of Vaikuṇṭha or Goloka Vṛndāvana simply by loudly chanting the Hare Kṛṣṇa *mahā-mantra* and listening to it with one's ears.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Moreover, this book brings to light many other important topics which we may not have previously heard or read about.

By studying, reflecting on, and meditating on this book, love of Godhead will awaken in the restless hearts of worldly people. The

soothing, blissful feelings derived from reading these letters will cause their minds to start dancing like a peacock – this is my conviction and faith.

A speciality of this second edition of “Attaining God in This Very Lifetime”, which comprises Parts I and II, is that it also includes a brief biography of Śrī Aniruddha Dāsa Prabhu, as well as an ecstatic account of the life of his Gurudeva, Śrī Bhakti-dayita Mādhava Gosvāmī Mahārāja.

It would be impossible to print and distribute these books to thousands of devotees without the mercy of my spiritual master, Śrī Śrīmad Bhakti-ballabha Tīrtha Gosvāmī Mahārāja, my grand spiritual master, Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, and Śrī Aniruddha Prabhujī. Many devotees have contributed to the printing of this and previous books; it would not be possible to publish and distribute them without their assistance.

Attaining God in This Very Lifetime (Part I)	1000 copies	Śrī Hari Utthāna Ekādaśī, 2009
Attaining God in This Very Lifetime (Part II)	1000 copies	Śrī Rāma Navamī, 2010
Attaining God in This Very Lifetime (Part III)	1000 copies	Śrī Hari Utthāna Ekādaśī, 2010
Attaining God in This Very Lifetime (Part IV)	1000 copies	Śrī Rāma Navamī, 2011
Vande Guroḥ Śrī Caraṇāravindaṁ (Worshipping the lotus feet of the spiritual master)	2000 copies	Śrī Rāma Navamī, 2011
Attaining God in This Very Lifetime (Part I)	5000 copies	Second Edition, Śrī Hari Utthāna Ekādaśī, 2011
Eka śiśu kī viraha-vedanā (The pangs of separation experienced by a baby)	1000 copies	Śrī Rāma Navamī, 2011
Kārtika-māhātmya and Śrī Dāmodara-bhajana (The glories of the month of Kārtika and the devotional service of Lord Dāmodara)	1000 copies	Śrī Ananta Caturdaśī, 2012
Attaining God in This Very Lifetime (Part V)	5000 copies	Śrī Gopāṣṭamī, 2012

In this way, by the mercy of Śrī Guru and Gaurāṅga, in the last four years, seventeen thousand books were printed and about thirteen thousand have been distributed. Further, one thousand CDs of the audio classes of Śrī Aniruddha Prabhujī have been distributed. These books have reached many countries such as Canada, United States, New Zealand, Britain, and Russia through the medium of internet, E-

mail, various websites, and Facebook. They have been highly applauded not only in big cities of India such as Mumbai, Bangalore, Delhi, Pune, Mathura, Shimla, Chandigarh, Kolkata, and Surata, but also in the villages of Maharashtra, Punjab, Haryana, and Himachal Pradesh. Demand for these books is increasing day by day, and after reading these books, thousands of people have engaged in chanting the holy name. During the month of Kartika, 2012, Śrī Aniruddha Prabhujī narrated the glories of śrī *hari-nāma* for twelve days in the holy place of Śrī Rādhā-kuṇḍa (Mathurā) to hundreds of devotees. As a result, the quantity and quality of their chanting greatly improved. Some devotees also indirectly received the audience of Bhagavān; for example, some received SMS text messages or missed call notices on their mobile phones apparently sent from Śrī Aniruddha Prabhujī's mobile phone, although in fact Prabhujī had not sent them any text messages or called them. He does not even know how to send a text message. Thus, such incidents are pastimes of the naughty Śrī Kṛṣṇa.

Many devotees have contributed a great deal toward printing and publishing these books, and for this, may our worshipable Deity, Śrī Śrī Rādhā Govindadevajī, be pleased with them and shower His mercy upon them.

O wise, learned readers, many points are repeated in these letters so that they will enter and firmly settle in our hearts, and we will wake up and attentively chant *hari-nāma*. I request with folded hands that you read these books repeatedly; by doing so you will have proper direction and you will obtain love for Lord Śrī Kṛṣṇa, which is the ultimate goal of human life. That goal is our aspiration, and now we have to get up, awaken, and keep moving toward it until we finally achieve it.

With folded hands, I humbly request all devotees to read this book and send me your feedback, so that in future issues I will be able to correct my mistakes. I need everyone's help in order to accomplish this great work.

Finally, I offer prostrated obeisances to the lotus feet of my spiritual master, my grand spiritual master, all the spiritual masters in the bona fide disciplic successions, all instructing spiritual masters, and all the devotees, and I pray for their causeless mercy and blessings.

The appearance day of Śrī Caitanya Mahāprabhu Śrī Gaura Purṇimā 27 March 2013	The servant of the servant of all the devotees, Haripada Dāsa

||Śrī Śrī Guru Gaurāṅgau Jayataḥ||

The direct audience of Bhagavān

Śrī Aniruddha Dāsa Adhikārī, a great devotee dedicated to chanting *hari-nāma,* resided in Vraja this year from 13 March until 30 March. He decided to go to Śrī Rādhā-kuṇḍa after narrating the glories of Śrī *Hari-nāma* for four days in Śrī Vinoda-vāṇī Gauḍīya Maṭha, Vṛndāvana. On 18 March 2013, in the company of Pūjya-pāda Śrī Viṣṇu-daivata Svāmī, Śrī Dau-dayāla dāsa, his wife Śrīmatī Prāṇeśvarī Dāsī, Śrī Ramesh Guptā of Jaipur and his wife Dr. Kaṇikā, Śrīmatī Rasa-*mañjarī* devī, and Śrī Haripada dāsa, Śrī Aniruddha Prabhujī went to Candra-sarovara. There, he had the darśana of the *samādhi* and bhajana-kuṭīra of mahātmā Sūra dāsa. As all of the devotees were standing at the door of the bhajana-kuṭīra and having darśana, suddenly Śrī Aniruddha Prabhujī had the direct darśana of Bhagavān Śrī Kṛṣṇa. Prabhuji requested all of the devotees accompanying him to also receive that darśana, but none of them were able to see Him. Then, Śrī Aniruddha Prabhujī entered into bhāva-avasthā, the state of ecstatic love, and he requested Bhagavān Śrī Kṛṣṇa to give His darśana to all of the devotees.

In no time, right before everyone's eyes, the beautiful form of Bhagavān Śrī Kṛṣṇa manifested on the white screen hanging on the wall of the bhajana-kuṭīra, and all of the devotees had darśana of that transcendental form. This indirect darśana received by the devotees took place only due to the mercy of Śrī Aniruddha Prabhujī.

||Jaya Śrī Kṛṣṇa * Jaya Mahātmā Sūra dāsa||

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga.

A humble request

Chant the holy name of Śrī Hari! Chant the holy name of Śrī Hari! Chant the holy name of Śrī Hari!

Loving devotees,

Please accept the *sāṣṭāṅga-daṇḍavata pranāmas* (prostrated obeisances; falling on the ground like a stick) of this Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, and servant of all the servants of the Lord. I am greatly happy to present the second revised edition of the first and second parts of "Attaining God in This Very Lifetime". I give honor to all of you on this auspicious occasion.

The book series "Attaining God in This Very Lifetime" contains nectar in the form of the transcendental instructions of my revered spiritual master Nitya-līlā Praviṣṭa Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja. Anyone who reads these books and chants one hundred thousand holy names daily will obtain the lotus feet of Bhagavān in this very lifetime – this is an eternal truth.

The names, form, pastimes, and abode of the Supreme Lord are beyond the material nature. Śrī Bhagavān and His names, form, qualities, and pastimes are completely non-different. Bhagavān Himself, in the form of His name and beautiful transcendental body, has appeared out of His causeless mercy to deliver the living entities. The fortunate living entity takes instruction and initiation in the holy name from a bona fide spiritual master, the preacher of the holy name of Lord Hari. Thus, that living entity becomes successful by taking shelter of congregational chanting and by remembering Bhagavān's holy names. Such focusing of the ears and mind on the holy name is the prescribed spiritual activity in Kali-yuga. Moreover, by engaging in loud congregational chanting of the holy names, the jīvas (living entities) make progress in the process of surrender to the Lord. The Lord of our life, Bhagavān Śrī Caitanya Mahāprabhu, appeared on this Earth in order to preach chanting of the pure holy name of Lord Kṛṣṇa in this world. His constant instruction was to chant one hundred thousand holy names of Lord Hari daily, and that this could be achieved by concentrating the ears and mind in congregational chanting of the holy name in the company of devotees. Bhagavān Śrī Gaurahari provided this auspicious means

for those who desire to be relieved from the severe distress of transmigrating through all of the bodily species in this material world.

Being inspired by the mercy of Bhagavān, devotees have had the good fortune of drinking the nectar of the holy name and helping other living entities to do so also. If any fortunate, pious living entity remains free from offenses and from the desire for name, fame, adoration, and prestige, and chants four rounds of Śrī *Hari-nāma*

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare)

with focused mind and ears, he will certainly get the auspicious opportunity to surrender to the Supreme Personality of Godhead, and the fire of separation from Him will be ignited. As a result, all of the bad qualities in his heart will be burnt to ashes, and good qualities will manifest. Any pious person can try this process and experience the results. What need is there for evidence for something so obvious? If anyone concentrates his mind and ears, and chants one to four rounds of the holy name of Lord Hari (Hare Kṛṣṇa *mahā-mantra*), the unlimited mercy of Bhagavān will shower upon him. If a devotee becomes free from offenses and the desire for prestige, and chants the holy name of Lord Hari, I guarantee that his fire of separation from the Lord will manifest. He will easily be able to surrender to the Supreme Lord; this surrender alone is the very life of Śrīmad Bhagavad-gītā. Bhagavān cannot abandon a surrendered devotee for even a moment. Just as a mother holds a baby to her bosom, Bhagavān keeps His surrendered devotee affixed to His heart.

Lord Śiva repeats the heartfelt words of Bhagavān Śrī Rāma:

jo sabhīta āyā śaraṇāī
tāko rākhūṁ prāṇa kī nāīṁ

"If anyone surrenders to Me out of fear of the material world, I protect him as I would protect My own life."

Since these books exclusively describe the glories of śrī *hari-nāma*, one will automatically be drenched in a shower of Bhagavān Śrī Kṛṣṇa's mercy by distributing them free of charge. Anyone can experience this fact. Everyone has the right to print these books in any language of the world; however, if anyone sells these books after printing them, he will commit a grave offense and have to suffer in the raurava hell – my spiritual master has given this warning.

Therefore, it is my request with folded hands to all devotees to

preach the nectarean instructions of my spiritual master to the greatest possible extent.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

Everyone should certainly chant at least sixty-four rounds, or one hundred thousand holy names of this *mahā-mantra*, daily. I shall consider my endeavor successful if even one person becomes engaged in devotional service after reading this book.

Hari bol!

Petitioner -

The most fallen of human beings, lower than the lowest, servant of the servants,

Aniruddha Dāsa Adhikārī

Kṛpā-prārthanā – prayer for mercy

(Aniruddha Dāsa Adhikārī)

he mere gurudeva karuṇa-sindhu! karuṇā kījiye
hūṅ adhama, ādhīna, aśaraṇa, aba śaraṇa mein lījiye||1||

O revered spiritual master, you are an ocean of mercy! Please bestow your mercy upon me. I am most fallen, helpless, and devoid of shelter. Please give me the shelter of your lotus feet.

khā rahā gote hun main, bhava sindhu ke majhadhāra mein,
āsarā hai dūsarā koī na, is saṁsāra mein||2||

I am perpetually being dragged along by the strong currents in the ocean of material existence. I have no shelter in this material world.

mujhame hai japa tapa na sādhana, aura nahī kachu jñāna hai,
nirlajjatā hai eka bākī, aura bharā abhimāna hai||3||

I cannot perform chanting, austerities, or devotional service. I am shameless and full of false ego.

pāpa bojhe se ladī, naiyā bhaṁvara mein jā rahī
nātha dauḍo aura bacāo, jalda ḍūbī jā rahī||4||

The boat of my life, burdened with heavy sins, is caught in deadly whirlpools. O master, please quickly save this boat; otherwise, it will soon sink.

āpa bhī yadi choḍa doge, phira kahāṅ jauṅgā maiṅ
janma-duḥkha kī nāva kaise pāra kara pauṅgā maiṅ||5||

If you leave me, where will I go? How will the boat of my life be able to cross the boundless ocean of miserable repeated births and deaths?

saba jagaha maine bhaṭaka kara, aba śaraṇa lī āpakī|
pāra karanā yā na karanā, dono marajī āpakī||6||

Having wandered widely, I have finally taken shelter at your lotus feet. Now, by your sweet will you can decide whether or not to help the boat of my life cross the ocean of material existence and nescience.

he mere gurudeva karuṇā-sindhu! karuṇā kījiye
hūṅ adhama, ādhīna, aśaraṇa, aba śaraṇa mein lījiye||

O revered spiritual master, you are an ocean of mercy! Please bestow your mercy upon me. I am most fallen, helpless, and devoid of shelter. Please give me the shelter of your lotus feet.

O *hari-nāma*, please descend on my tongue

āo-āo nāma hari kā, merī rasanā para āo
merī rasanā para āo prabhu, merī jihvā para āo
āo-āo nāma hari kā, merī rasanā para āo

O *hari-nāma*, please descend on my tongue.

1. rasanā merī ati durbhāginī, kaṭu vācinī aura pāpamayī
aba-avaguṇa bisarāo isake, ā jāo prabhu ā jao

My tongue is very unfortunate. It is sinful and likes to speak only bitter words. O Lord, ignore its bad qualities, and please come.

2. kaṅṭha merā ati karkaśa vāṇī, nāma madhurimā nahīṁ jānī
apanī madhurimā āpa bikhero, nāma-sudhā-rasa barasāo
āo-āo nāma hari kā, merī rasanā para āo

My throat is hoarse; my words do not know the sweetness of the holy name. You should spread Your sweetness and sprinkle the nectar of the holy name on me. O *hari-nāma*, please descend on my tongue.

3. citta merā ati mūla malinā, aṅdha-kūpa saba duḥkha-dīnā
apanī jyoti āpa bakhero, antare jyoti jalā jāo
āo-āo nāma hari kā, merī rasanā para āo

My heart is very contaminated; as a result, I am perpetually in a wretched and distressed condition. O Lord, please descend in my heart, spread Your effulgence, and light up the lamp of transcendental knowledge in the core of my dark heart. O *hari-nāma*, please descend on my tongue.

4. tana-mana mein aura śvāsa-śvāsa mein, roma-roma mein basa jao
raga-raga mein jhanakāra uṭhe prabhu, antara bīna bajā jao
āo-āo nāma hari kā, merī rasanā para āo

Please be situated in my body, mind, every breath, and every hair. May the holy name resound in every vein of my body, thus causing the lute of my heart to play melodiously. O *hari-nāma*, please descend on my tongue.

5. putra kī jīvana naiyā ke khavaiyā, bhava ḍūbata ko pāra lagaiyā
jīvana naiyā pāra lagāne, ā jāo prabhu ā jao
āo-āo nāma hari kā, merī rasanā para āo
merī rasanā para āo prabhu, merī jihvā para āo
āo-āo nāma hari kā, merī rasanā para āo

O Lord, You are the skipper of the boat of Your son’s life. Please take this boat safely across the dreadful ocean of material existence.

O *hari-nāma*, please descend on my tongue.

Śrī Śrī Guru Gaurāṅgau Jayataḥ

A brief history of the author of this book, Parama-bhāgavata, śrī-*hari-nāma-niṣṭha* Śrīmad Aniruddha Dāsa Adhikārī

(by Śrī Haripada-dāsa Adhikārī)

namo nāma-niṣṭhāya, śrī hari-nāma pracāriṇe
śrī guru-vaiṣṇava-priya-murtiṁ, śrī aniruddha-dāsāya te namaḥ

I offer my humble obeisances to the great devotee Śrīmad Aniruddha Dāsa Adhikārī prabhujī. He is very dear to his spiritual master Nitya-līlā-praviṣṭa Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, and to all of the Vaiṣṇavas. He always relishes the sweet nectar of Śrī *Hari-nāma* and engages others in drinking that nectar.

"Bhagavān Śrī Caitanya Mahāprabhu revealed to only some of the people of this world the fifth and ultimate achievement of human life (pañcama-puruṣārtha) in the form of loving devotional service to Śrī Kṛṣṇa. It is my heartfelt desire to distribute that experience of love of Godhead to thousands and thousands of people." My instructing spiritual master, Śrī Aniruddha Prabhu, who is dear to all of us, spoke these words. He is dearer to us than our own lives and he shows us the bona fide path of God- realization. One can understand Śrīla Aniruddha Prabhu's elevated state of consciousness from the above quotation that indicates his mercy on the living entities and his dedication to the holy name. However, he kept his magnanimity hidden in his heart from 1952 until 2005. Only after repeated instruction from his elder godbrother, Tridaṇḍi Svāmī Śrīla Niṣkiñcana Mahārāja, whose lotus feet are worshipable for everyone, did this great devotee of Lord Kṛṣṇa reveal himself. The life of Śrīla Aniruddha Prabhu is a nice example of how a devotee absorbed in the bliss of confidential, solitary devotional service may come to relish congregational chanting and preaching.

About eighty-four years ago, at around 10:15 PM on Friday, October 23, 1930, Śrīla Aniruddha Prabhu appeared in this world to shower mercy on us all. His appearance day falls in the bright fortnight of the month of Aśvin, on the day of Śarat-*pūrṇimā* or Rāsa-*pūrṇimā*, the full moon day on which Lord Kṛṣṇa performed His autumn dance with the cowherd damsels as described in the tenth canto of *Śrīmad-Bhāgavatam*. His mother Śrīmatī Rājabai and his father Śrīmān Bhāru Siṁha Śekhāvat, although being

householders, were renounced saints. Śrīla Aniruddha Prabhu's birthplace is the village of Chīṇḍa-kī-dhāṇī, Post office: Pāṅcu-ḍālā, Tahasīla: Koṭa-putalī, District: Jaipur (Rajasthan).

He has one older brother, Śrī Umarao Siṁha Śekhāvat, and one younger brother, Śrī Jaya Siṁha Śekhāvat. He completed his primary education in the village, and went with his elder brother to Jaipur in 1944 to pursue higher education. The brothers rented a house near the Śrī Govinda-deva temple. The Śrī Rādhā-Govinda-deva Deities, who had been served by Śrīla Rūpa Gosvāmīpāda, greatly attracted Śrīla Aniruddha Prabhu, who was only fourteen years old at that time.

He would sit in front of Śrī Rādhā-Govinda-deva for hours and become choked-up with emotion upon seeing Their beauty and sweetness. With great enthusiasm he used to attend āratī (offering of ghee lamps, etc.), *kīrtana* (congregational chanting of the holy names of Lord Kṛṣṇa), parikramā (circumambulation of the Deities), and other services. By his straightforward nature and clean heart, he charmed the minds of everyone and became dear to the temple managers and worshippers.

Many great, saintly personalities used to go for the audience of Śrīla Govinda-deva. Aniruddha Prabhu would have their association and hear hari-kathā. He would ask them when he would meet Bhagavān. When he would not get any proper reply to his question, he would become very agitated and unhappy, and return home with a sad heart. After associating with saintly persons for a long time, he understood very clearly that until and unless one takes transcendental instructions and initiation from a bona fide spiritual master, one cannot advance on the path of devotional service. He would ask, "Where will I find a bona fide spiritual master? When will I receive shelter at his lotus feet?" By his contemplating these questions, his heart melted.

In 1952 he set out for Vṛndāvana to search for a spiritual master. However, when he was only half-way there he turned back. Upon returning to Jaipur he went to Śrī Radha-Govinda's temple, where the sound of the congregational chanting of the holy name was reverberating. About ten brahmacārīs wearing white cloth were loudly performing the chanting of the holy name of Śrī Kṛṣṇa, accompanied by conch-shells, bells, drums, cymbals, and other instruments. He especially noticed one sannyāsī absorbed in

chanting who was tall and broad, and exhibited unprecedented, transcendental beauty. Aniruddha Prabhu had never witnessed such a scene in Śrī Śrī Rādhā-Govinda's temple before, and his heart melted. With arms upraised, that sannyāsī was dancing in ecstasy. Maddened in love of Godhead and weeping, he was loudly chanting the holy names in front of the Supreme Lord.

"Who is this sannyāsī and why is he weeping?" Aniruddha Prabhu wondered. He often saw many saintly persons and devotees who had gone to the temple for darśana of Śrī Śrī Rādhā-Govinda. They also used to perform loud *saṅkīrtana*, but he had never before experienced the transcendental emotions and bliss that he felt that day. He thought, "This is my spiritual master, this is my spiritual master! He alone can take me to meet the Supreme Lord."

All these moods began to make waves in Aniruddha Prabhu's heart. What more can be said about this? After the *kīrtana* was finished, he asked one brahmacārī, who later became the sannyāsī Śrīpāda Maṅgala Mahārāja, "Who is this sannyāsī? Where is he staying? Can I speak with him?" That brahmacārī replied that the sannyāsī and his disciples were staying in Bāgaḍiyā Bhavana. "When that sannyāsī goes out of the temple to the street, you can inquire further."

Aniruddha Prabhu waited for the sannyāsī in the courtyard of the temple. As soon as Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja left the temple, Aniruddha Prabhu offered him prostrated obeisances by falling flat like a stick, with his whole body touching the ground. Śrīla Mahārāja asked with a smile, "Who are you?" Aniruddha Prabhu smiled as he introduced himself, and then he immediately said, "Mahārāja, I want to become your disciple." Śrīla Mahārāja happily replied, "We are staying in Bāgaḍiyā Bhavana. Please go there."

After some time, Prabhujī went to Bāgaḍiyā Bhavana. Parama-gurudeva asked him about himself and instructed him on bhagavat-tattva (the truth about the Supreme Lord) with great love. Śrīla Mahārāja told him to come the next morning at 7:00 AM. On November 23, 1952, Aniruddha Prabhu received both *hari-nāma* and *dīkṣā* initiation. At that time, he was studying in college.

He was born in a Rājapūta (warrior class) family, so his family did not like that he was accepting the philosophy of śuddha-bhakti, pure devotional service. As a result he faced opposition in the

beginning; however, later everything became favorable by the mercy of his guru.

Just two years after receiving *hari-nāma* and *dīkṣā* initiation, in 1954 he perfected the kṛṣṇa-mantra by the process of puraścaraṇa. In only six months he chanted the kṛṣṇa-mantra (the eighteen-syllable gopāla-mantra) about 18 lakh (1.8 million) times and attained a very elevated stage. Then he began to have audience of Kṛṣṇa's rāsa-līlā. While witnessing rāsa-līlā, he used to see himself in the form of a *mañjarī* (intimate maidservant of Śrīmatī Rādhikā). As a *mañjarī*, he used to sweep the sacred bowers of Śrī Śrī Rādhā-Kṛṣṇa and sprinkle water. In addition, after this puraścaraṇa he also attained vāk-siddhi, the perfection of speech, or the ability to see the future. Whatever he would predict would come to pass. However, in the absence of saintly association he was not able to recognize the nature and value of this ability.

Thus, for about ten years he continuously used his ability to see the future to promote public welfare in an ordinary or mundane manner. When someone would come to him, he would first check the lines on his palm. Generally, whatever he predicted during palm-reading would take place. For example, he would predict when someone would get married, die, or get a job.

Everyone used to call him a palmist or palm-reader. In this way, due to lack of knowledge he was wasting his ability on worldly things. The house near the Govindajī temple where Aniruddha Prabhu stayed with his brother was owned by a homeopathic doctor, from whom he learned the science of homeopathy. Then, he also started giving out free medicine. In addition to foretelling the future, he would also speak about the path of chanting the holy name of Lord Hari to those interested in pure devotion. He continued in this way for about ten years.

When his spiritual master came to know that he possessed vāk-siddhi, he chastised him and told him to take exclusive shelter of Kṛṣṇa's name. Declaring mystic perfections and liberation to be inferior to pure devotional service, his guru forbade him from using his mystic perfection for mundane purposes. Since then he stopped reading palms.

In 1960 someone was possessed by a ghost, and many experienced persons were not able to exorcize it. However, Aniruddha Prabhu was able to drive away that ghost permanently by

the power of mantra. In this incident the glory of his guru is also revealed. That ghost was a temple priest in his past life. He used to steal the valuable paraphernalia used for the worship of the Supreme Lord. Consequently, he became a ghost. By the influence of the kṛṣṇa-mantra he was delivered, and up to today that ghost has not returned. This was the power of Prabhujī's chanting of the holy name.

He was married at the age of fourteen, at which time he was studying in the eighth grade. Later he and his wife Śrīmatī Candrakalā moved to the village of Chīṇḍa. How he performed various austerities for begetting children is an example householder devotees should follow. He undertook strict vows for making sure that the children taking birth would be devotees.

Before begetting a child, the couple observed complete celibacy, practiced the limbs of bhakti, and chanted one hundred thousand holy names daily. Thus they obtained three devotee sons. They were named by his gurudeva as Raghubīra-*prasāda*, Amareśa, and Haridāsa. Even today one can see the qualities of love and understanding in his family members, and in this way one can appreciate the state of perfection that Aniruddha Prabhu had achieved.

His spiritual practices went on very nicely while he worked for the government, in which he held various jobs in departments such as Public Works (PWD), Town Planning, Secretariat, Jaipur Development Authority (JDA), and Land Ceiling Department. It was customary for employees in these departments to accept large bribes. When Aniruddha Prabhu told his guru about this, my most worshipable *parama-gurudeva* (grand-spiritual master) advised him not to lie or take anything. Over his entire career he never cheated anyone out of even one penny or accepted any bribe. With great difficulty, he managed his family responsibilities. Taking loans, he provided for the complete education of his three children. Every month he would send about eleven rupees from his honest earnings to Śrīla Gurudeva, and he would receive a letter confirming that the money had indeed been received. Along with that letter an article would be sent about the holy name of Lord Hari, devotees, and the Supreme Lord.

Whenever Nitya-līlā Praviṣṭa Oṁ Viṣṇupāda Aṣṭottara-śata Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja used to visit Śrī

Govindajī Temple in Jaipur for delivering hari-kathā, he preferred to stay at the home of Śrīla Aniruddha Prabhu. Śrīla Aniruddha Prabhu and his wife used to render profuse service to Śrīla Mahārāja. Śrīla Mahārāja used say, “I prefer to stay in your place, because you are my god-brother. Many rich businessmen in Jaipur request me to stay in their places, but I prefer your simple abode.” Sometimes Śrīla Mahārāja used to personally cook the bhoga and offer it to the Deities.

In 1966 Aniruddha Prabhu’s guru wrote to him, ordering him to daily chant one hundred thousand holy names, or 64 rounds. It was very difficult to follow this order while working at his government job and carrying out his responsibilities to his whole family. When he informed his guru about his limitations, his guru wrote back, “Do not worry. Everything will be accomplished by the mercy of the Supreme Personality of Godhead.” Since then Prabhujī would get up every morning at 2:00 AM and chant one hundred thousand holy names. Once, he received a letter from his guru instructing him to chant the holy name of Lord Hari with careful attention and focused meditation. That letter contained the following words: “While chanting *hari-nāma* sweetly, listen carefully with your ears.”

The number of holy names that he chanted daily remained at one hundred thousand for some years. Later on, when Prabhujī’s mind was even more absorbed, he increased his daily chanting to one hundred and fifty thousand, and then to two hundred thousand. During cāturmāsya (the four months of the rainy season), he used to increase this number to three hundred thousand. On Gaura-*pūrṇimā* of 2004, on the full moon day in the month of Phālguna, Aniruddha Prabhu took the vow of daily chanting three hundred thousand holy names, and this vow is still going on nicely.

During his chanting he would experience a high-class of separation mood, demonstrating horripilation, abundant tears, and other symptoms of transcendental happiness. Prabhujī told his confidential associates about great miracles that took place while he was chanting. His daughter-in-law was saved after being on the verge of death, and his elder brother had a direct audience with his spiritual master in his own village of Chīṇḍa kī Ḍhāṇī, even though physically his spiritual master was in Assam at that time. Although Aniruddha Prabhu’s family had no money, his son’s marriage was

performed with great pomp. Prabhujī has told of how he received an audience with Hanumān. Once, his grandson inadvertently drove their tractor over someone, and somehow that person was saved. Prabhujī has described many such miracles brought about by his chanting of *hari-nāma*.

When he first met his spiritual master, there was no Gauḍīya Maṭha in the area. Gradually, as his guru increased his preaching, temples were established at many places. A Deity was installed in every temple. In this connection, his guru used to visit Jaipur, and first he would choose and order the making of the Deity. Later he would come again to see the carving of the Deity, and finally he would come to collect the Deity and carry Him to the temple. This allowed Aniruddha Prabhu to spend much time with his guru.

In the afternoon his guru would not take rest, but rather would discuss for hours with him the Supreme Personality of Godhead. In the whole of Rajasthan, he was the only disciple of his guru. It is a well-known fact that in the entire Śrī Caitanya Gauḍīya Maṭha, Śrīla Aniruddha Prabhu is the only disciple who has Śrīla Mādhava Mahārāja's holy sandals. His guru showed him causeless mercy by giving him some of his clothes.

Śrīla Aniruddha Prabhu took voluntary retirement in 1987, four years before his scheduled retirement, and engaged all of his time in bhakti to the Supreme Lord. When his guru entered into nitya-līlā, he began serving the present ācārya, Parama-pūjyapāda Tridanḍi Svāmī Śrī Śrīmad Bhakti Ballabha Tīrtha Gosvāmī Mahārāja. Despite very limited resources he used to arrange for sādhu-sanga in his village, and even today he continues to do this. Many devotees from both India and foreign countries go to his home. Śrīla Bhakti Ballabha Tīrtha Gosvāmī Mahārāja has declared his village to be Vṛndāvana.

Seeing the big hill in front of his house, Pūjyapāda Śrīla Janārdana Mahārāja said, "This is Govardhana, this is Govardhana." It is said that wherever Kṛṣṇa's devotees are, that place is Vṛndāvana. The hospitality offered by Śrīla Aniruddha Prabhu's family members and the other villagers captures the minds of all devotees who visit there. His entire family, even his six-year-old grandson Dhruva and his nine-year-old granddaughter, engage in the chanting of the holy name of Lord Hari. Prabhujī tells whomever he meets to chant *hari-nāma*.

Prabhujī is grave, shy, and introverted by nature. Although he

has been engaged in intense devotional service for sixty years, most of his godbrothers had no idea of his elevated status until recently.

Previously, most people approached him to procure homeopathic medicines or to have their futures foretold. He did not reveal the extent of his bhakti to anyone. However, in 2005 the guardian of the Chandigarh temple, Pūjyapāda Tridaṇḍi-svāmī Śrīmad Bhakti-sarvasva Niṣkiñcana Mahārāja, convinced him to step forward, and then Aniruddha Prabhu's life changed. He used to communicate regularly by letter with Śrīmad Niṣkiñcana Mahārāja, who would go to his village to benefit from the charming climate and atmosphere, which are very beneficial for bhakti. When Mahārāja observed the special level of devotional service that Aniruddha Prabhu had attained, Mahārāja ordered him to distribute his mood to others. Such mercy is necessary because ordinary people may practice *hari-nāma* and visit temples for many years, but still not develop love for Bhagavān. Such people weep so much for things and people in the material world, but they do not cry even one drop for Bhagavān.

Devotees are very merciful, and by the insistence of Mahārāja, Aniruddha Prabhu became very magnanimous. Starting in 2005, he wrote letters to others containing irrefutable philosophical conclusions. In these letters he explained the religious principles regarding householder life, celibate life, and the renounced order. At first he requested that Mahārājajī keep the letters confidential, and if Mahārājajī wanted to share any of the contents, that his name not be mentioned. Later on he was convinced to reveal the letters by Pūjyapāda Niṣkiñcana Mahārāja, who said, "Who knows how long our bodies will last? It would be nice if the next generation benefits a little from our lives." Before, he used to post the letters secretly to Mahārāja, but then he began to let others read them. In the satsaṅga-bhavana (temple hall), Mahārāja began to read out loud from the letters of Aniruddha Prabhujī topics related to Bhagavān and devotees.

Mahārāja used to personally go to his village of Chīṇḍa kī Ḍhāṇī and bring him to Chandigarh. For his own benefit and the benefit of others, Mahārāja used to keep Aniruddha Prabhujī with him for long periods of time. During the entire day, inquisitive persons used to come to Aniruddha Prabhujī's room to take instructions on spiritual topics, and on material issues as well. He would explain everything nicely and tell everyone to chant hari*nāma* and listen with their ears.

The steady flow of people visiting him throughout the day took away time for his own sādhana-bhajana, but somehow he made adjustments and never refused to see any of his visitors.

He used to sleep for merely two to two and one-half hours per night, and would remain absorbed in the ocean of *hari-nāma* day and night. He was filled with happiness and infused it into others. Pūjyapāda Aniruddha Prabhu continues to this day to engage everyone in chanting *hari-nāma*, stressing that everyone should strictly chant one hundred thousand holy names daily. He emphasizes that it is Śrī Mahāprabhu's desire that every devotee chant this amount, as Śrī Mahāprabhu Himself instructed His followers to chant in this way.

At the beginning of the second week in June of 2007, he had darśana of his spiritual master, Nitya-līlā Praviṣṭa Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, in a dream during *brahma-muhūrta*. Upon seeing his spiritual master, he offered him prostrated obeisances, falling to the ground like a stick. His guru lifted him up with his lotus hands, and while embracing him, he ordered him to inspire everyone to chant pure *hari-nāma* with taste. Parama-gurudeva told him, "Aniruddha, you have perfected your own *hari-nāma*; now, you should distribute it to others. You should try to ignite in the hearts of all living entities the unmitigated fire of separation from Śrī Śrī Guru-Gaurāṅga-Rādhā-Kṛṣṇa that has manifested in your heart from chanting *hari-nāma*."

Prabhujī inquired from his spiritual master, "How can I accomplish this by myself?" Caressing his head, his guru told him, "Just make your best effort; my blessings are always with you. By your endeavor, the fire of separation from Bhagavān will certainly manifest in the hearts of all living entities by their chanting *hari-nāma*." After saying this, his guru disappeared. When Prabhujī's dream ended, he made a firm vow to follow the order of his spiritual master.

These days, Prabhujī spends his time giving instructions on how to chant *hari-nāma* properly.

Śrīla Aniruddha Prabhujī is a realized Vaiṣṇava. The signs of Bhagavān's paraphernalia, such as the conch-shell, discus, club, lotus, and flower garland, are on the palms of both of his hands. According to Śrīmad Bhāgavat Mahāpurāṇa, the great personalities who have such signs on their hands or feet are the personal

associates of Bhagavān. He did not know anything about these signs before; however, one day Śrī Hanumānjī looked at his palms and personally revealed this secret to him.

With folded hands, I humbly request all readers to study these letters carefully. Everyone will be impressed with how Prabhujī has described the most confidential topics of the scriptures in such simple language. It will be obvious that Śrīla Aniruddha Dāsa Prabhu has written based on his profound realizations. Whatever he has written in these letters, he also personally follows. When a devotee has advanced on the path of bhakti and has developed the blazing fire of separation from God in his heart, whatever he writes is surely a transcendental message carrying the potency to bring one to the level of God-realization. *Śrīmad-Bhāgavatam* presents evidence for this:

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ

(*Śrīmad-Bhāgavatam* 1.5.11)

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung, and accepted by purified men who are thoroughly honest."

I offer prostrated obeisances to the soothing lotus feet of the most worshipable Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-ballabha Tīrtha Gosvāmī Mahārāja, and beg that this book and this great devotee, Śrīla Aniruddha Dāsa Prabhu, obtain the recognition and commendation that they deserve.

May Śrīpāda Aniruddha Prabhujī shower his causeless mercy upon us and give us the blessing that our taste for *hari-nāma* will increase day after day. With this prayer, we all offer innumerable obeisances at his lotus feet.

Hanumān requested Aniruddha Prabhujī to study the

following verses from the fourth canto of *Śrīmad-Bhāgavatam*

(Translation and purport by Śrīla Bhaktivedānta Svāmī Mahārāja, Bhaktivedānta Book Trust)

brahmā jagad-gurur devaiḥ sahāsṛtya sureśvaraiḥ
vainyasya dakṣiṇe haste dṛṣṭvā cihnaṁ gadābhṛtaḥ
pādayor aravindaṁ ca taṁ vai mene hareḥ kalām
yasyāpratihataṁ cakram aṁśaḥ sa parameṣṭhinaḥ

(*Śrīmad-Bhāgavatam* 4.15.9-10)

TRANSLATION

Lord Brahmā, the master of the entire universe, arrived there accompanied by all the demigods and their chiefs. Seeing the lines of Lord Viṣṇu's palm on King Pṛthu's right hand and impressions of lotus flowers on the soles of his feet, Lord Brahmā could understand that King Pṛthu was a partial representation of the Supreme Personality of Godhead. One whose palm bears the sign of a disc, as well as other such lines, should be considered a partial representation or incarnation of the Supreme Lord.

Purport

There is a system by which one can detect an incarnation of the Supreme Personality of Godhead. Nowadays it has become a cheap fashion to accept any rascal as an incarnation of God, but from this incident we can see that Lord Brahmā personally examined the hands and feet of King Pṛthu for specific signs. In their prophecies the learned sages and brāhmaṇas accepted Pṛthu Mahārāja as a plenary partial expansion of the Lord. During the presence of Lord Kṛṣṇa, however, a king declared himself Vāsudeva, and Lord Kṛṣṇa killed him. Before accepting someone as an incarnation of God, one should verify his identity according to the symptoms mentioned in the śāstras. Without these symptoms the pretender is subject to be killed by the authorities for pretending to be an incarnation of God.

Śrī Śrī Guru Gaurāṅgau Jayataḥ

A brief introduction to my spiritual master, Śrīla Bhakti-dayita Mādhava Gosvāmī Mahārāja

namah oṁ viṣṇu-pādāya rupānuga priyāya ca
śrīmate bhakti-dayita-mādhava-svāmī nāmine
kṛṣṇa-abhinna-prakāśa-śrī-murtaye dīna-tāriṇe
kṣamā-guṇa-avatārāya gurave prabhave namaḥ
satīrtha-prīti-sad-dharma guru-prīti-pradarśine
iśodyāna-prabhāvasya prakāśakāya te namaḥ
śrī-kṣetre prabhupādasya sthānoddhāra-sukīrtaye
sārasvata gaṇānanda-saṁvardhanāya te namaḥ

I offer obeisances to Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, who has entered the eternal pastimes of Lord Kṛṣṇa. He is the embodiment of the lotus feet of Lord Viṣṇu and is a staunch follower of Śrī Rūpa Gosvāmī. He is a non-different manifestation of Śrī Kṛṣṇa.

He is the deliverer of the fallen and wretched. He is the incarnation of the quality of compassion. He is the embodiment of causeless mercy. He is endowed with the quality of affection towards his godbrothers. He is dedicated to practicing the path of virtue. He is the teacher of love for the spiritual master. He manifested the glories of Iśodyāna (the garden of the Lord) in the holy abode of Māyāpura. I offer obeisances to such a spiritual master. He has restored the birthplace of Prabhupāda in the abode of Purī. His glories are widely celebrated, and he bestows happiness to the beloved associates of Śrīla Sarasvatī Ṭhākura Prabhupāda. I offer obeisances to such a spiritual master.

I prostrate repeatedly to the lotus feet of our revered Gurudeva, His Divine Grace Om Viṣṇupāda Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī, who is dear to the devoted entourage of Rūpa Gosvāmī and who is a non-distinct manifestation of Śrī Kṛṣṇa. He is gracious to the wretched and is an incarnation of forgiveness. By showing the example of love of Gurudeva by serving his godbrothers, by revealing the glories of Iśodyāna, and by his conspicuous, glorious deed of recovering the holy birth-site of Śrīla Sarasvatī Gosvāmī Prabhupāda at Śrī Kṣetra (Śrī Jagannātha Purī), he immensely increases the joy of the hearts of his godbrothers.

His Divine Grace Om Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad

Bhakti Dayita Mādhava Gosvāmī Mahārāja, one of His Divine Grace Om Aṣṭottara-śata Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda's favorite disciples, is the tenth Ācārya in the preceptorial channel from Lord Śrī Caitanya Mahāprabhu and is the Founder-Ācārya of Śrī Caitanya Gauḍīya Maṭha, a Registered Institution. His auspicious appearance occurred in the village of Kāñcana-pāḍā, Subdivision Mādārīpura, District Faridpur in East Bengal (now in Bangladesh) on Friday, November 18(Utthāna Ekādaśī Tithi) in the year 1904 at 08:00 AM. As the pastime of the awakening of the all-merciful, all-good, all-blissful Supreme Lord Śrī Hari on Utthāna Ekādaśī tithi is for the eternal good of all living beings, the pastime of the advent of His personal associate and absolute counterpart Gurudeva (Mādhava Gosvāmī Mahārāja) on Utthāna Ekādaśī tithi is also for the eternal benefit of all. Parama pūjyapāda Most Revered Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja used to comment, "It is profoundly significant that the advent day of Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja falls on the disappearance day of Śrīmad Gaura Kiśora Dāsa Bābājī Mahārāja, and his disappearance day falls on the disappearance day of Vaiṣṇava Sārvabhauma Śrīmad Jagannātha Dāsa Bābājī Mahārāja on Śukla pratipadā tithi (the first lunar day of the bright fortnight)."

The holy birthplace of Śrīmad Mādhava Gosvāmī Mahārāja is situated at the bank of the Padmā River, near Premtoli. This is where Śrīla Narottama Ṭhākura experienced ecstatic feelings of divine love while bathing, following the instructions given to him in a dream by Śrīmad Nityānanda Prabhu. Śrī Gaurāṅga Mahāprabhu had stored divine love in the custody of the Padmāvatī River so that Narottama Ṭhākura could receive it when he would come there to take bath.

Revered Bhakti Dayita Mādhava Mahārāja was born in a high-caste brāhmaṇa family. His Grandfather, Śrī Caṇḍī Prasāda Deva Śarmā Bandyopādhyāya, was a well-reputed, prominent person of Vikramapura, Dākhā (Bangladesh). His father's name was Śrī Niśikānta Deva Śarmā and his mother's name was Saibalini Devī. His mother had a highly dignified, sober temperament, and she was a wise woman with many good qualities. As such, she was revered by all. His father passed away in his childhood. His parents named him Śrī Heramba Bandyopādhyāya, and his nickname was Gaṇeśa.

From boyhood, he showed many extraordinary, saintly qualities. He was adored by all and was a universally-accepted leader in

various ways. He strictly observed ethical conduct and celibacy (*brahmacarya*), and encouraged others to do so. His guardians and teachers were astonished to hear profound words of wisdom from him even as a young boy. At the age of eleven, he memorized the complete Bhagavad-gītā after hearing it from his mother. He practiced severe penance by taking only a little boiled food once a day at his home in Kolkata. During that time, in which he was continuously begging Śrī Kṛṣṇa for His grace and weeping profusely in the grief of separation from Him, he was blessed to see Śrī Nārada Gosvāmī in a dream and receive a mantra from him. However, upon awakening from the dream he could not fully remember the mantra. Disappointed and restless, he left home and went to the Himalayan Mountains beyond Haridvāra. He stayed there for three days without food, continuously wailing and praying for the grace of Śrī Kṛṣṇa. At last, he heard a prophetic, divine message: "Return home and do not be disheartened. Your Gurudeva has appeared there, and you should take absolute shelter of his lotus feet." He went down from the mountains, remained for sometime at Haridvāra, and later returned to Kolkata.

In 1925 he went with friends to Śrī Māyāpura, the holy birthplace of Lord Śrī Caitanya Mahāprabhu, and met his Gurudeva, His Divine Grace Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda at Śrī Caitanya Maṭha. He was immediately attracted to his Gurudeva's divine personality, and he took initiation from him at Śrī Gauḍīya Maṭha (1, Ultāḍāṅgā, Junction Road, Kolkata) on September 4, 1927, the auspicious day of Śrī Rādhāṣṭamī. He joined Śrī Gauḍīya Maṭha immediately after taking initiation, and even at his young age he took a vow of celibacy. Within a very short time he was regarded as one of the favorite disciples in the entourage of Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda. This was due to his unwavering devotion to Guru and his untiring enthusiasm, competence, and diligence in rendering all kinds of service to Viṣṇu and the Vaiṣṇavas. Seeing his undaunted spirit to contribute to the mission of the Maṭha by propagating the gospel of divine love of Lord Caitanya Mahāprabhu, Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda used to praise him by saying, "His energy is like that of a volcano." Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda never hesitated to send him to perform any important task because he was confident of his success in due course. Indeed,

Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī had so much confidence in Śrīmad Hayagrīva Dāsa Brahmacārī (Mādhava Gosvāmī Mahārāja) that he was the first one selected to preach in foreign countries. His passport and other travel arrangements were taken care of, but Rājarṣi Śrī Śarad-indu Nārāyaṇa Ray, an important householder devotee, objected to the plan. He said, "It may not be prudent to send a young, handsome brahmacārī like Śrī Hayagrīva Dāsa Brahmacārī to foreign countries; rather, an old sannyāsī should be sent." At his suggestion, Parama Pūjyapāda Śrīmad Bhakti Pradīpa Tīrtha Mahārāja was sent instead. Śrīmad Hayagrīva Dāsa Brahmacārī so much resembled His Divine Grace Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda that many people mistook him to be his son.

In 1944, at the age of forty, Śrīmad Mādhava Mahārāja took Tridaṇḍa sannyāsa from his god-brother, His Divine Grace Śrīmad Bhakti Gaurava Vaikhānasa Mahārāja (a sannyāsa disciple of Śrīla Prabhupāda Bhakti Siddhānta), at Śrī Toṭā-gopīnātha Temple, Puruṣottama Dhāma, on Gaura-purṇimā. He was renowned in the Gauḍīya Maṭha as His Divine Grace Parivrājaka Ācārya Tridaṇḍi Svāmī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja. According to the instructions of His Divine Grace Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda, His Divine Grace Mādhava Gosvāmī Mahārāja began preaching in Assam, and he established three Maṭhas at Tezpur, Guwahati, and Goalpara. He also managed the *sevā-pujā* of Śrī Gauḍīya Maṭha in Sarbhog, Assam, which was founded by Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura. His Divine Grace Mādhava Gosvāmī Mahārāja founded Śrī Caitanya Gauḍīya Maṭha in 1953, and he also established many other large preaching centers in various parts of India.

One of Srila Gurudeva's extraordinary achievements was to defeat the impersonalist philosophy in Punjab and Hyderabad. Hundreds of men and women in these cities came to accept the pure religion and worship ordained by Mahāprabhu, and Vaiṣṇava sadācāra.

Atula Kṛṣṇa Gosvāmī of the Rādhāramaṇa temple in Vṛndāvana held a high opinion of Srila Gurudeva, saying that he had never seen a "gigantic spiritual personality" of equal stature.

As a result of his powerful personality, Śrīla Gurudeva acquired the land and buildings in Purī at the birth site of his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura. He established

centers in Sector 20-B in Chandigarh and in the Tripura capital of Agartala, where he took over the service of the Jagannatha temple. He was the chief organizer of the India-wide festivities celebrating Srila Prabhupāda's 100th birthday, in which all of his godbrothers took part.

After the disappearance of Śrīla Prabhupāda, if any of his godbrothers experienced any adversity, Śrīla Gurudeva would immediately go to help them, without any concern for his own happiness or distress.

In 1947 Śrīla Gurudeva returned to Assam - this time to Goalpara. He was invited by Rādhāmohana Dāsa Adhikārī, a Gaudiya Math householder. Kṛṣṇa-keśava Brahmacārī, Uddhāraṇa Brahmacārī, Mādhavānanda Vrajavāsī, and Rathārūḍha Das Brahmacārī accompanied him. Śrīla Gurudeva and his companions stayed in Rādhāmohana Dāsa's house and held meetings in various parts of the town. The regular hari-sabhā in Goalpara held a special assembly at which the town's leading barrister, Kṣīroda Sena, was made president. The local district attorney, Kāmākhyā-caraṇa Sena, and the pleader for the Mechpara estate, Priya Kumāra Guha-Raya, were among the other important people who were present.

Kāmākhyā-caraṇa Guha-Raya, son of Dhīrendra Guha-Raya, first met Śrīla Gurudeva at Rādhāmohana's house in Goalpara. He later took initiation and became known as Kṛṣṇa-vallabha Brahmacārī, and after sannyāsa his name was Tridaṇḍi Svāmī Bhakti-vallabha Tīrtha Mahārāja. He came with his friend Devavrata (Ravi) to ask some questions about spiritual life, as he wished to clearly establish by what method he could attain the Lord. When he saw Śrīla Gurudeva sitting on an elevated seat and paid obeisances to him, Kāmākhyā-caraṇa felt Śrīla Gurudeva's blessings being showered on him, and his entire body erupted in horripilation. Kāmākhyā-caraṇa asked him the following question: "When I chant the holy name, it seems as though I will see the Lord at any minute. However, then I will have to leave my home and family, and give up all the love I feel for them. This troubles me so much that I stop chanting. Please give me some advice so that I won't stop chanting when these thoughts start to bother me."

Although this question was not very intellectually deep, Śrīla Gurudeva praised it to encourage his questioner. He then said, "A few geese used to live by a lake which was really nothing more than

a stinking, stagnating little waterhole. They lived quite happily there, eating the plentiful snails, clams, worms, and shrimp. One day they saw a flock of their cousins, the swans, flying overhead. These large birds, with their sparkling white wings, looked so beautiful that the geese began to think that the place where they were heading must surely be much more wonderful than their waterhole. If only they could also live in such a wonderful place, they would surely become as beautiful and happy as the swans.

"The swans had been to the sea and were now on their way to Mānasa Sarovara for the summer. One of them saw the geese looking at them so pitifully, and felt compassion for them. He landed near the geese, who were astonished by the swan's beauty. They asked him if he could take them with him to his home. The swan said that he had come precisely for that reason - to take them away from this putrid place. However, when he told them to follow him, the poor geese lamented that they were unable to fly very far. The swan felt so sorry for them that he told them to climb on his back so that he could carry them.

"The geese then started to wonder whether they would be able to find the snails, clams, worms, and shrimp that they were used to eating once they reached Mānasa Sarovara. The swan told them that such disgusting creatures were not available there, and that the swans ate lotus stems. As if with one voice, the geese cried out, 'Then how will we survive?' Thus, out of fear they decided not to go.

"The geese's attachments to other things kept them from going to live in a very beautiful place. Similarly, our attachment to this perishable body and everything connected with it is an impediment to our going to join the Lord. The Lord is all-auspicious and free from any material defects; He is the embodiment of ultimate joy, and so is His abode. The despicable aspects of transitory material life do not exist there. Anyone who is unable to abandon his attachments to things that are unconnected to the Lord cannot attain Him. The Lord and Maya are opposites. Supreme auspiciousness cannot be had unless one is freed from material wants through the association of advanced devotees."

tato duḥsaṅgam utsṛjya satsu sajjeta buddhimān
santa evāsya chindanti mano-vyāsaṅgam uktibhiḥ

An intelligent person should therefore avoid bad company and associate only with devotees. With their realized instructions, such

saints can cut through the knots of material attachments. (*Śrīmad-Bhāgavatam* 11.26.26)

Rādhāmohana Prabhu was an initiated disciple of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. He had stayed as a brahmacārī in the Gaudiya Math for a while before entering householder life. People of the region held him in high esteem because of his knowledge of Vaiṣṇava philosophy, his high standards, and his personal character. In Goalpara he was known as Rāmamohana Dā. He worked as a clerk in the office of Kāmākhyā-caraṇa's uncle, and thus he had the opportunity to shower his affection and kindness on Kāmākhyā-caraṇa by showing him the devotional path. He was thus the vartma-pradarśaka guru who brought Bhakti-vallabha Tīrtha Mahārāja to the Gaudiya Math. Because of his interest in the ultimate spiritual benefit of others, he had to face much opposition and criticism. Śrīla Gurudeva's letters to Kāmākhyā-caraṇa were sent to Radha-mohana's address. The affection of Radha-mohana's pious wife and family for Kāmākhyā-caraṇa could never be repaid.

In his letters, Śrīla Gurudeva advised Kāmākhyā-caraṇa to study Śrīla Bhaktivinoda Ṭhākura's Jaiva-Dharma in order to eradicate all his doubts. As a result of reading this book, Kāmākhyā-caraṇa indeed found that all of his long-held doubts were removed. In another letter, Gurudeva told him that if he planned to follow a life of contemplation (*nivṛtti-mārga*) and dedicate his life to the worship of the Lord, it would make no sense to take a government job. On the other hand, if he wished to follow the path of action (pravṛtti-mārga) and worship the Lord while living at home, he should take the job. Kāmākhyā-caraṇa realized that it would not be possible for him to engage in pure devotional service in his family environment, so he made up his mind to leave home.

At 9:00 AM on Tuesday, February 27, 1979 (Govinda 26, 492, Caitanyābda; Phālguna 14, 1386, Bengali year), during the singing of the holy names, Srila Gurudeva entered the eternal pastimes of the Lord, at the time of the Lord's morning līlā with Rādhā. His godbrothers and disciples were left in an ocean of grief. It was also the disappearance day of Jagannātha Dāsa Bābājī and Rasikānanda Deva Gosvāmī. Srila Gurudeva was in his room at the Kolkata Math, situated at 35 Satish Mukherjee Road. At 4:00 PM on the same day, the devotees left Kolkata with his body, and while singing the holy

names they brought him to Māyāpura, where they placed him in *samādhi* according to scriptural directions. The officiating priest at his funeral was His Holiness Bhakti Pramoda Purī Mahārāja. On March 1, 1979, a festival of mourning was held in his honor at the headquarters of the Caitanya Gauḍīya Maṭha at Iśodyāna in Māyāpura.

On Thursday, March 22, 1979, a memorial assembly was held in the *saṅkīrtana* hall at the Kolkata Maṭha on Satish Mukherjee Road, under the direction of His Holiness Parivrājakācārya Tridaṇḍi Svāmī Bhakti-hṛdaya Vana Mahārāja. The guest of honor was the publisher of the Amṛta Bāzāra Patrikā, Tushar Kanti Ghosh. Many of Srila Gurudeva's godbrothers, and leading citizens of Kolkata, were present at the assembly.

Final Instruction of Śrīla Gurudeva

"Do not leave devotional service of Lord Hari under any conditions. This is my prayer, entreaty, desire, and instruction for you. Please render devotional service in all circumstances. Always give respect to senior Vaiṣṇavas; never hesitate to do so. This will bring you auspiciousness."

Preface by the editorial team

We accept complete responsibility for whatever shortcomings may be in this book. We are very indebted from the core of our hearts to all of those great personalities who helped us in publishing this book. After reading the original letters of Śrī Aniruddha Prabhu and associating with him, many practitioners are chanting one hundred thousand names of Lord Hari daily, which is a great miracle. Earlier, those practitioners regarded the holy name to be a burden, but now they are chanting very easily and with great love. I have personally witnessed and experienced this. Therefore, we request that all devotees read these letters repeatedly and chant *Hari-nāma* accordingly; then, you will meet Lord Kṛṣṇa in this very lifetime. Again, we bow down to the lotus feet of all the devotees of Lord Kṛṣṇa by whose mercy this book was published. We offer millions and millions of obeisances to all the devotees of Lord Kṛṣṇa.

The Editors

Jaya Jaya Śrī Rādhe

Testimonial 1: The impossible became possible

I am a 53-year-old working woman who lives with my family. Besides taking care of all the household chores, I also have responsibilities in the office. Thus, I was unable to chant *Hari-nāma*. One day my husband took me to Śrīmad Bhakti-ballabha Tīrtha Mahārāja, my initiating spiritual master. By his mercy I developed a taste for *Hari-nāma*. On March 29, 2009, Aniruddha Prabhu came to my home and instructed me to chant one hundred thousand names of Lord Hari every day. I told him that I would be unable to do so. He replied that by chanting one hundred thousand holy names per day, all of my worries would be over and the Supreme Lord would take all of my responsibilities upon Himself. Just see my condition today compared to that day! I received the mercy of a great devotee of Lord Kṛṣṇa who is dedicated to the chanting of His holy names. By the blessing of Prabhujī, I am able to complete my prescribed *Hari-nāma*. Now, I am realizing that when I was not chanting the holy names of Lord Hari, I was wasting my life. Now, I daily chant more than two hundred thousand holy names of Lord Hari at home. This is the mercy of my initiating spiritual master Śrīmad Bhakti-ballabha Tīrtha Mahārāja, my instructing spiritual master Śrī Aniruddha Prabhujī, and all of the devotees of Lord Kṛṣṇa.

I pray to the lotus feet of my initiating spiritual master that he shower such mercy on this maidservant that I will be able to humbly utter ‘Hare Kṛṣṇa’ at the very end of my life. I offer hundreds of obeisances to the lotus feet of all the devotees of Lord Kṛṣṇa.

Haribol,

A humble maidservant

Testimonial 2: I received spiritual strength

This maidservant of Śrī Śrī Rādhā-Govinda-deva offers billions of prostrated obeisances to all the Vaiṣṇavas and bhaktas (devotees) of Lord Kṛṣṇa. It is my great fortune that I received an auspicious opportunity to read one letter written by the topmost devotee, Śrīmad Aniruddha Prabhu, who is staunchly dedicated to the chanting of the holy names of Śrī Kṛṣṇa. Simply by reading one letter, every hair on my body stood on end. I got unlimited spiritual strength by reading of the importance of congregational chanting of the holy names of Lord Hari, as discussed in that letter. Now, my mind is intensely eager to study all of these letters as quickly as possible, so that I can make my life successful.

I spoke to Aniruddha Prabhujī over the phone. The sweet, transcendental words of this great Vaiṣṇava resolved all of my doubts and problems. After speaking with him, I developed the conviction that I will certainly meet the Lord of my heart in this very lifetime. The result of seeing Śrīla Aniruddha Prabhujī and hearing his transcendental words is that I now chant one hundred thousand holy names daily, and I have also received the service of Śrī Śrī Rādhā-Mādhava. I request that all of you read this book, understand its message, and put that message into practice. You will certainly be able to chant one hundred thousand names daily; have deep faith and conviction in this.

I very much hope that I will soon be able to acquire a copy of the book isī janma mein bhagavad-prāpti, "Attaining God in This Very Lifetime", which is based on the letters written by Śrīmad Aniruddha Prabhujī

A maidservant who is thirsty for the love of Lord Śrī Kṛṣṇa

Seeing Śrī Bhagavān in just two minutes

The Śrīmad-Bhāgavata Purāṇa describes a story in which King Khaṭvāṅga had darśana of Bhagavān in only a few minutes. My most worshipable spiritual master Nitya-līlā-praviṣṭa Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja said that if any person daily offers the following three brief prayers, which takes only a few minutes, he will certainly obtain the lotus feet of Bhagavān in this very lifetime. These three prayers are the essence of all religious books, including the *Vedas* and Purāṇas.

The first prayer: at the time of going to sleep, pray to Bhagavān as follows: "O prāṇa-nātha Govinda, my sweet Lord who is more dear to me than my own life, when I am about to die, You should leave my body along with my last breath. At that time, You should make me chant Your holy name. Please do not forget; please do not make a mistake."

The second prayer: as soon as you wake up, pray to Bhagavān as follows: "O prāṇa-nātha, Lord of my life, may I consider as Yours whatever activities I do from now until I take rest at night. If I forget to do this, please remind me."

The third prayer: after taking bath in the morning and putting on gopī-candana tilaka, pray as follows: "O prāṇa-nātha, Govinda, please favor me with Your merciful glance so that I will see You, and only You, in every atom and within every living entity."

Important instruction: it is essential to offer these three prayers daily for three months. After this good practice, offering them will become second nature. Those who print or photocopy these three prayers and distribute them will automatically receive the mercy of Bhagavān Śrī Kṛṣṇa, so please do so.

One can obtain Bhagavān only by pleasing Tulasī-devī

The spiritual master, the Vaiṣṇava devotees of the Lord, and even the Supreme Personality of Godhead Himself will not help us until we receive the mercy of Vṛndā Mahārāṇī. Bhagavān does not do anything without the counsel of Tulasī Mahārāṇī. This vast topic is elaborately described in various religious articles and holy scriptures; here, we discuss it only in brief.

If a practitioner (*sādhaka*) disrespects the chanting beads that the spiritual master gives to him, he will not be able to concentrate his mind on the holy name. The head- or crest-bead (Sumeru) is a direct manifestation of Bhagavān Himself. The Tulasī beads on both sides of the Sumeru bead are the cowherd damsels (gopīs) surrounding Bhagavān. If we disrespect the beads (mālā), which represent our mother, they may become entangled or slip from our fingers, and if we think ill of someone, the string connecting the beads may break. When we feel respect and affection for the beads, our mind can be fixed in chanting and we will develop taste; then, chanting will not feel like a burden.

Neophyte chanters perceive the beads as being dull and lifeless; however, mature chanters experience them in a different way. One should ponder whether a dull or inert object could ever free us from the influence of the illusory potency (*māyā*) or help us to meet Bhagavān. The string of chanting beads is our eternal mother birth after birth; she alone can arrange for us to meet her husband, the Supreme Lord Bhagavān.

When you pick up the bead bag just before chanting, prior to putting your hand inside, hold it in both hands and chant the *hari-nāma mahā-mantra* five times.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

After this, first touch the bead bag to your head, then to your heart, and finally to your lips in a gentle kiss, thus showing honor to Mother Mālā. Only after this process should you put your right hand into the beadbag; otherwise, Mother Mālā will not let you immediately find the crest-bead, or Sumeru Bhagavān. Rather, you will have to search for Sumeru.

Following chanting, the beads should be kept in a clean place; putting them in an unclean location is an offense. The importance of rendering excellent service to Mother Tulasī, who descends to Earth

in the form of a plant, cannot be sufficiently emphasized. Śrī Caitanya Mahāprabhu taught us this through his own example of profuse service to Vṛndā Mahārāṇī. This is the topmost and most confidential teaching of Śrī Gurudeva, and anyone can see for himself the results of following his instructions. There is no need for evidence for something that one can directly experience.

The supreme, pure way to chant Hari*nāma*

Lord Śrī Kṛṣṇa Himself has revealed the following instructions to me. Those who follow them will definitely achieve God-realization in this very birth. They will attain the fifth and most important goal of life (pañcama-puruṣārtha), which is Śrī Kṛṣṇa-prema, or love of Śrī Kṛṣṇa; of this there is no doubt.

After completing each round of chanting, touch the beadbag to your forehead and offer pra*nāma* to Mother Mālā. Pray to her that your mind will be fixed in chanting the holy name. I guarantee that this will greatly help you to increase your concentration and speed in chanting hari*nāma*.

Now I will tell you about a powerful sequence of meditation to apply to your chanting. Even if you have already been chanting for a while, if you follow this sequence you will notice a definite improvement. First, chant four rounds while meditating that you are sitting at the lotus feet of your Śrīla Gurudeva. Feel that you are very close to him, and that he is listening to your chanting and is very pleased. In this way, continue chanting sets of four rounds while meditating on sitting at the lotus feet of the transcendental personalities as listed below.

1.	Śrīla Gurudeva	4 rounds
2.	Śrī Nṛsiṁhadeva	4 rounds
3.	Śrī Gaurahari	4 rounds
4.	Śrī Kṛṣṇa	4 rounds
5.	Śrī Rādhā	4 rounds
6.	Śrī Jagannātha, Baladeva, and Subhadrā in Purī	4 rounds
7.	Śrī Gaurahari in separation before Lord Jagannātha	4 rounds
8.	Nāmācārya Śrī Haridāsa Thākura	4 rounds
9.	Six Gosvāmīs of Vṛndāvana	4 rounds
10.	Śrī Mādhavendra Purī and Śrī Īśvara Purī	4 rounds

After doing this, you will have completed forty rounds, which is the first half. The sequence of the second half is shown below.

1.	Śrī Nārada	4 rounds
2.	Śrī Sanaka, Sanandana, Sanātana, and	4 rounds

	Sanat-kumāra (the Four Kumāras)	
3.	Śrī Brahmā	4 rounds
4.	Śrī Śiva	4 rounds
5.	Śrī Nityānanda	4 rounds
6.	Śrī Advaita Ācārya	4 rounds
7.	Śrī Gadādhara	4 rounds
8.	Śrī Śrīvāsa Paṇḍita	4 rounds
9.	Six Gosvāmīs	4 rounds
10.	Śrī Mādhavendra Purī and Śrī Íśvara Purī	4 rounds

After doing this second half, you will have completed 80 rounds, and you can repeat this process again and again. It will become easier with practice, so you should start now! If you follow this process of chanting hari*nāma*, you will be very dear to your Śrīla Gurudeva, to all the ācāryas, to all the great Vaiṣṇavas, and to Śrī Kṛṣṇa. You can try it and see for yourself that it is true.

By the mercy of Śrīla Gurudeva and Śrī Gaurāṅga, I have revealed very confidential subject matter to you because you are very dear to me. If you follow the instructions that I have presented to you, you will be greatly benefitted and I will be very pleased.

Śrī Aniruddha dāsa Adhikārī

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Maṅgalācaraṇa

Sa-parikara-śrī-hari-guru-vaiṣṇava-vandanā

vande'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devam
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

I offer praṇāmas to the lotus feet of Śrī Gurudeva (who includes śrī dīksā-guru and bhajana-śikṣā-guru), guru-varga (our entire disciplic succession), and all other Vaiṣṇavas, to Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Jīva Gosvāmī and their associates, to Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates, and to the lotus feet of Śrī Rādhā and Kṛṣṇa accompanied by Śrī Lalitā and Viśākhā and all the other *sakhī*s.

Samaṣṭigata praṇāma

gurave gauracandrāya rādhikāyai tadālaye
kṛṣṇāya kṛṣṇa-bhaktāya tad-bhaktāya namo namaḥ

I offer my obeisances time and again unto Śrī Gurudeva, Śrī Gauracandra, Śrīmatī Rādhikā and Her associates, Śrī Kṛṣṇa and His devotees, and the devotees of His devotees.

Śrī Guru-Praṇāma

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
caksur unmīlitaṁ yena tasmai śrī-guruve namaḥ

O Gurudeva, you are so merciful. I offer my humble praṇāma to you and am praying from the core of my heart that, with the torchlight of divine knowledge, you open my eyes which have been blinded by the darkness of ignorance.

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī-Vandanā

namaḥ oṁ viṣṇu-pādāya rādhikāya-priyātmane
śrī-śrīmad-bhakti-vedānta nārāyaṇa iti nāmine (1)

I offer praṇāma to oṁ viṣṇupāda Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja who is very dear to Śrīmatī Rādhikā.

śrī-kṛṣṇa-līlā-kathane sudakṣaṁ audārya-mādhurya guṇaiś ca yuktaṁ
varaṁ vareṇyaṁ puruṣaṁ mahāntaṁ nārāyaṇaṁ tvaṁ śirasā namāmi (2)

Śrīla Nārāyaṇa Mahārāja is expert in describing kṛṣṇa-līlā. He is

endowed with the qualities of magnanimity and sweetness, and he is the best of the great souls. Because he is always relishing Kṛṣṇa's sweetness, he is able to freely distribute that sweetness to others. I bow down and place my head at his lotus feet.

tridaṇḍīnāṁ bhakta-śiromaṇim ca śrī-kṛṣṇa-padābja-dhṛtaika-hṛdi caitanya-līlāmṛta-sāra sāraṁ nārāyāṇaṁ tvaṁ satataṁ prapadye (3)

Tridaṇḍī-sannyāsī Śrīla Nārāyaṇa Mahārāja, the crown-jewel of bhaktas, always keeps in his heart the lotus feet of Rādhā and Kṛṣṇa, especially when Kṛṣṇa serves Śrīmatī Rādhikā. He deeply meditates on Śrī Caitanya Mahāprabhu and the internal reasons for His descent. I bow down to the lotus feet of Śrīla Nārāyaṇa Mahārāja, who possesses innumerable transcendental qualities.

Śrīla Bhaktivedānta Svāmī-vandanā

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhakti-vedānta-svāmin iti nāmine

I offer praṇāma unto oṁ viṣṇupāda Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja, who is very dear to Kṛṣṇa, having taken shelter at His lotus feet.

namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

Our respectful obeisances unto you, O servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Gaurasundara and delivering the Western countries which are filled with impersonalism and voidism.

Śrīla Bhakti Prajñāna Keśava Gosvāmī-praṇāma

namaḥ oṁ viṣṇu-pādāya ācārya-siṁha-rūpiṇe
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine
atimartya-caritrāya sva-śritānāñ ca pāline
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine

I offer praṇāmas unto the most worshipable lion-like ācārya, jagad-guru oṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, who nurtures with extreme, divine affection as a parental guardian those who take shelter of him, who is always genuinely unhappy to see the suffering jīvas who have turned away from Kṛṣṇa, and who is bestowing upon them śrī *nāma* along with prema.

gaurāśraya-vigrahāya kṛṣṇa-kāmaika-cāriṇe
rūpānuga-pravarāya vinodeti-svarūpiṇe

He is the manifestation of the receptacle of Mahāprabhu's prema, the topmost preacher of prema-bhakti in the line of Śrīla Rūpa Gosvāmī, and his name is Vinoda because he is very skillful in giving pleasure (vinoda) to Vinodinī Rādhikā and to Mahāprabhu.

Śrīla Bhakti-dayita Mādhava Mahārāja-vandanā

namah oṁ viṣṇu-pādāya rupānuga priyāya ca
śrīmate bhakti-dayita-mādhava-svāmī nāmine
kṛṣṇa-abhinna-prakāśa-śrī-murtaye dīna-tāriṇe
kṣamā-guṇa-avatārāya gurave prabhave namaḥ
satīrtha-prīti-sad-dharma guru-prīti-pradarśine
iśodyāna-prabhāvasya prakāśakāya te namaḥ
śrī-kṣetre prabhupādasya sthānoddhāra-sukīrtaye
sārasvata gaṇānanda-saṁvardhanāya te namaḥ

I offer obeisances to Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, who has entered the eternal pastimes of Lord Kṛṣṇa. He is the embodiment of the lotus feet of Lord Viṣṇu and is a staunch follower of Śrī Rūpa Gosvāmī. He is a non-different manifestation of Śrī Kṛṣṇa.

He is the deliverer of the fallen and wretched. He is the incarnation of the quality of compassion. He is the embodiment of causeless mercy. He is endowed with the quality of affection towards his godbrothers. He is dedicated to practicing the path of virtue. He is the teacher of love for the spiritual master. He manifested the glories of Iśodyāna (the garden of the Lord) in the holy abode of Māyāpura. I offer obeisances to such a spiritual master. He has restored the birthplace of Prabhupāda in the abode of Purī. His glories are widely celebrated, and he bestows happiness to the beloved associates of Śrīla Sarasvatī Ṭhākura Prabhupāda. I offer obeisances to such a spiritual master.

I prostrate repeatedly to the lotus feet of our revered Gurudeva, His Divine Grace Om Viṣṇupāda Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī, who is dear to the devoted entourage of Rūpa Gosvāmī and is a non-distinct manifestation of Śrī Kṛṣṇa. He is gracious to the wretched and is an incarnation of forgiveness. By showing the example of love of Gurudeva by serving his godbrothers, by revealing the glories of Iśodyāna, and by his conspicuous, glorious deed of recovering the holy birth-site of Śrīla Sarasvatī Gosvāmī Prabhupāda at Śrī Kṣetra (Śrī Jagannātha Purī), he immensely increases the joy of the hearts of his godbrothers.

Śrīla Prabhupāda-vandanā

namaḥ oṁ viṣṇu-padāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhakti-siddhānta-sarasvatīti-nāmine
śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛsṇa-sambandha-vijñāna-dāyine prabhave namaḥ

I offer praṇāma unto oṁ viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, who is very dear to Kṛṣṇa, who is most beloved to Śrī Vārṣabhānavī-devī Rādhikā, who is an ocean of mercy, and who is kindly bestowing realization (sambandha-vijñāna) of our eternal relationship with Śrī Rādhā and Kṛṣṇa.

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhakti-da
śrī-gaura-karuṇā-śakti-vigrahāya namo'stu te

Again and again I offer obeisances unto Śrīla Sarasvatī Ṭhākura, who is the mercy incarnate of Śrī Gaurāṅga Mahāprabhu (who descended upon the earth to bestow ujjvala-mādhurya-rasa, full conjugal prema), and who is the embodiment of the line of śrī rūpānuga-bhakti.

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe

I offer obeisances unto Śrīla Sarasvatī Ṭhākura, who is the embodiment of Śrī Gaurāṅga Mahāprabhu's teachings (vāṇī). You deliver the fallen souls and you annihilate the darkness arising from misconceptions (apasiddhānta) which are opposed (viruddha) to the precepts enunciated by Śrīla Rūpa Gosvāmī.

Śrīla Gaura Kiśora-vandanā

namo gaura-kiśorāya sākṣād-vairāgya mūrtaye
vipralambha-rasāmbhodhe! pādāmbujāya te namaḥ

I offer praṇāma unto the lotus feet of Śrī Gaura Kiśora, who is renunciation personified and an ocean of vipralambha-rasa, always being absorbed in the mellow of divine separation from Śrī Rādhā and Kṛṣṇa.

Śrīla Bhaktivinoda-vandanā

namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te

I offer praṇāma unto Saccidānanda Śrī Bhaktivinoda Ṭhākura, who is the foremost of rūpānugas and the embodiment (prakāśa) of Śrī Gaurāṅga Mahāprabhu's śakti, Gadādhara Paṇḍita.

Śrīla Jagannātha-vandanā

gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā sajjana-priyaḥ
vaiṣṇava-sārvabhauma śrī-jagannāthāya te namaḥ

I offer praṇāma unto the topmost Vaiṣṇava, Śrī Jagannātha dāsa Bābājī Mahārāja, who verified the appearance place of Śrī Gaurasundara and who is so dear to all saintly devotees.

Śrī Vaiṣṇava-vandanā

vāñchā-kalpa-tarubyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

I offer praṇāmas unto the Vaiṣṇavas, who are just like wish-fulfilling desire trees, who are an ocean of mercy, and who deliver the fallen, conditioned souls.

Śrīman Mahāprabhu-vandanā

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

I offer praṇāma unto Śrī Kṛsṇa-Caitanya, who is Śrī Kṛṣṇa Himself. Having assumed the golden hue of Śrīmatī Rādhikā, He is munificently bestowing *kṛṣṇa-prema*, the rarest of all gifts.

Śrī Kṛṣṇa-praṇāma

he kṛṣṇa! karuṇā-sindho! dīna-bandho! jagat-pate!
gopeśa! gopikā-kānta! rādhā-kānta! namo'stu te

I offer my unlimited praṇāmas unto You, O Kṛṣṇa! You are the ocean of mercy, friend of the fallen, Lord of creation, and master of the cowherd community! You are Gopī-kānta, beloved of the gopīs, and above all You are Rādhā-kānta, the beloved of Śrīmatī Rādhikā!

Śrī Rādhā-praṇāma

tapta-kāñcana-gaurāṅgi! rādhe! vṛndāvaneśvari!
vṛṣabhānu-sute! devī! praṇamāmi hari-priye!

O Gaurāṅgī, whose complexion is like molten gold! O Rādhā, Queen of Vṛndāvana! O daughter of Vṛṣabhānu Mahārāja! O Devī! O dearmost of Hari! Praṇāmas unto You again and again!

Śrī Sambandhādhideva-praṇāma

jayatāṁ suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

All glories to the all-merciful Śrī Rādhā-Madana-Mohana! Although I am lame, foolish, and devoid of intelligence, Your lotus feet are my refuge and my everything!

Śrī Abhidheyādhideva-praṇāma

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad ratnāgāra-siṁhāsana-sthau

śrī-śrī-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

I meditate upon Śrī Śrī Rādhā-Govinda-deva, who are seated beneath a kalpa-vṛkṣa tree on an effulgent bejeweled siṁh*āsana* in the supremely beautiful land of Vṛndāvana, where They are always being served by Their beloved *sakhī*s, headed by Lalitā and Viśākhā.

Śrī Prayojanādhideva-praṇāma

śrīmān rāsa-rasārambhī vaṁśīvaṭa-taṭa-sthitaḥ
karṣan venu-svanair gopīr gopīnāthaḥ śriye'stu naḥ

Śrī Gopīnātha, who originated the transcendental mellow of the rāsa dance, always stands beneath the Vaṁśī-vaṭa tree, attracting all the kiśori-gopīs with the sound of His flute, thereby showering me with auspiciousness.

Śrī Tulasī-praṇāma

vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devī! satyavatyai namo namaḥ

I offer praṇāmas again and again to Tulasī-devī, who is most dear to Śrī Kṛṣṇa, and who is also renowned as Vṛndā-devī and Satyavatī (the embodiment of pure truth). O Devī! You are the bestower of kṛṣṇa-bhakti!

Śrī Pañca-tattva-praṇāma

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ namāmi bhakta-śaktikam

I offer praṇāma unto Śrī Kṛṣṇa Caitanya Mahāprabhu in His five features as bhakta-rūpa (Mahāprabhu), bhakta-svarūpa (Nityānanda Prabhu), bhakta-avatāra (Advaita Ācārya), bhakta (Śrīvāsa), and bhakta-śakti (Gadādhara Paṇḍita).

Śrī Pañca-tattva

śrī kṛṣṇa-caitanya prabhu-nityānanda
śrī advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

Mahā-mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Śrī Nāma-vandanā

jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttaṁ mukti-daṁ prāṇināṁ yat
parama amṛtam ekaṁ jīvanaṁ bhūṣaṇaṁ me (1)

(Śrī Bṛhad-Bhāgavatāmṛtam 1.9, Sanātana Gosvāmī)

All glories, all glories to the name of Kṛṣṇa-Murāri, the enemy of lust and the embodiment of divine bliss! It halts the cycle of birth and death and relieves one of all painful endeavors in practicing religion, meditation, charity, deity worship, and austerity. It awards liberation to one who utters it even once. Kṛṣṇa-*nāma* stands alone as the supreme nectar and sole treasure of my life.

madhura-madhuram etan maṅgalaṁ maṅgalānāṁ
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam
sakṛd api parigītaṁ śraddhayā helayā vā
bhṛgu-vara! nara-mātraṁ tārayet kṛṣṇa-nāma (2)

(Hari-bhakti-vilāsa 11.234)

Kṛṣṇa-*nāma* is the sweetest of the sweet and the most auspicious of all that is auspicious. It is the fully-ripened fruit of the Veda's flourishing creeper (*Śrīmad-Bhāgavatam*) and the embodiment of knowledge, cit-śakti. O best of the Bhṛgu dynasty! Even if someone chants the holy name only once, with faith or indifference (helā), he is immediately delivered from this ocean of birth and death!

The Upadeśāvalī (instructions) of Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda

- Wherever Hari-kathā is being spoken is a holy place.
- Proper śravaṇa, hearing, is accomplished through the medium of *kīrtana*, and this will give one the good opportunity to practice smaraṇa, remembrance. Then internal experience of rendering direct service to the aṣṭakālīya-līlā, Śrī Rādhā-Kṛṣṇa's pastimes in each of the eight parts of the day, becomes possible.
- We should understand that the loud calling out of Śrī Kṛṣṇa's names is bhakti.
- Bhagavān will not accept anything, which is offered by a person who does not chant Hari*nāma* one-hundred thousand times daily.
- By sincerely endeavoring to chant Hari*nāma* without offenses and remaining fixed in chanting constantly, one's offenses will fade and pure Hari*nāma* will arise on the tongue.
- As mundane thoughts arise while taking Hari*nāma*, one should not become discouraged. A secondary consequence of taking Hari*nāma* is that these useless mundane thoughts will gradually dissipate; therefore, one should not worry about this. By dedicating one's mind, body, and words to serving Śrī Nāma and continuing to chant with great persistence, Śrī Nāma Prabhu will grant one darśana of His supremely auspicious transcendental form. And by continuing to chant until one's anarthas are fully eradicated, by the power of Śrī Nāma realization of His form, qualities, and pastimes will automatically arise.

The Upadeśāvalī (instructions) of Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī "Ācārya Keśarī"

- Bhagavat-bhakti is attained by viśrambha-sevā (intimate service) to the lotus feet of Śrī Guru.
- Honest service to Śrī Hari, Guru, and Vaiṣṇavas is actual guru-sevā.
- The aṅga of bhakti known as *kīrtana* is the best and most complete limb of bhakti.
- Only through the medium of *kīrtana* are the other limbs of bhakti accomplished.

Śrī Kṛṣṇa-Nāmāṣṭakam
Śrīla Rūpa Gosvāmī

nikhila-śruti-mauli-ratna-mālā,
dyuti-nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ,
paritas tvāṁ harināma! saṁśrayāmi (1)

O Hari*nāma*! I take complete shelter of You. The nails of Your lotus feet are worshiped by the glowing radiance emanating from the necklace of jewels known as the Upaniṣads, which themselves are the crown-jewel of all the śrutis. You are also worshiped by the liberated sages.

jaya nāmadheya! muni-vṛnda-geya!
jana-rañjanāya param akṣarākṛte!
tvam anādarād api manāg udīritaṁ,
nikhilogra-tāpa-paṭalīṁ vilumpasi (2)

O Hari*nāma*, who are sung by the sages! O You who have assumed the form of supreme syllables to give great happiness to the devotees! All glories to You. May Your supremacy always be manifest. If You are spoken only once, even disrespectfully or in jest, You absolve all of one's frightful sins at the root.

yad-ābhāso'py udyan-kavalita-bhava-dhvānta-vibhavo
dṛśaṁ tattvāndhānām api diśati bhakti-praṇayinīm
janas tasyodāttaṁ jagati bhagavan nāma-taraṇe!
kṛtī te nirvaktuṁ ka iha mahimānaṁ prabhavati? (3)

O sun of *Bhagavan-nāma*! What learned scholar in this world is competent to describe Your unsurpassed glories? Even *ābhāsa*, the dim light of Your early dawn, swallows up the darkness of ignorance which blinds the conditioned souls and enables them to envision hari-bhakti.

yad-brahma-sākṣāt-kṛti-niṣṭhayāpi,
vināśamāyāti vinā na bhogaiḥ
apaiti nāma! sphuraṇena tat te,
prārabdha-karmeti virauti vedaḥ (4)

O Nāma! The *Vedas* loudly declare that even without a devotee undergoing any suffering, his prārabdha-*karma*, which cannot be eliminated even by resolute meditation on impersonal Brahman, is at once mitigated by Your appearance on the tongue.

agha-damana-yaśodā-nandanau! nanda-sūno!
kamala-nayana-gopī-candra-vṛndāvanendrāḥ!

praṇata-karuṇa-kṛṣṇāv ity aneka-svarūpe
tvayi mama ratir uccair vardhatāṁ nāmadheya (5)

O Nāma! May my love for You in Your many forms such as Agha-damana, Yaśodā-nandana, Nanda-sūnu, Kamala-nayana, Gopīcandra, Vṛndāvanendra, and Praṇata-karuṇa, always increase.

vācyaṁ vācakam ity udeti bhavato nāma! svarūpa-dvayaṁ
pūrvasmāt param eva hanta karuṇaṁ tatrāpi jānīmahe
yas tasmin vihitāparādha-nivahaḥ prāṇī samantād bhaved
āsyenedam upāsya so 'pi hi sadānandāmbudhau majjati (6)

O Nāma! In the material world You manifest in two forms: as vācya, the Paramātmā inside the heart of each soul, and as vācaka, or the sound vibration of names such as Kṛṣṇa and Govinda. We know Your second form to be more merciful to us than the first because by chanting, the second form is worshiped, and even those who have committed offenses to Your first form are plunged into an ocean of bliss.

sūditāśrita-janārti-rāśaye, ramya-cid-ghana-sukha-svarūpiṇe
nāma! gokula-mahotsavāya te, kṛṣṇa!
pūrṇa-vapuṣe namo namaḥ (7)

O Kṛṣṇa-*nāma*! You destroy the sufferings of those who take shelter of You. You are the playful embodiment of Saccidānanda (knowledge, bliss, and eternality), the great festival of Gokula, and are all-pervading. I offer praṇāma unto You time and again.

nārada-vīṇojjīvana! sudhormi-niryāsa-mādhurī-pūra!
tvaṁ kṛṣṇa-nāma! kāmaṁ, sphura me rasane rasena sadā (8)

O life of Nārada's vīṇā, O You who are like waves of the essence of all nectar in the ocean of sweetnesses! O Kṛṣṇa-*nāma*! By Your own volition, please always sweetly appear on my tongue.

Instructions of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja about chanting *hari-nāma*

1. Chant not less than one lakh of *nāma* daily. If there is time, you can chant three lakhs; no harm. I have heard that a very high class of leader said, "If you chant more than sixteen rounds, you will go to hell. So you should not chant. Instead of that you should go on book distribution and do this and that - cowherding, supporting cows, nourishing cows, and gurukula. And you should go here and there to make some money - for you and also for us. You should go on making money. If you are chanting more than sixteen rounds, you have no time to do all these things, and so our whole mission will collapse and you will not go back to Godhead."

What is this? This is cheating. That person is cheating himself and all others. We should be very careful about these cheaters. They are self-cheaters and cheaters of others.

2. You should think, "I must chant." How much? You should chant one lakh (sixty-four rounds). If you cannot do this, then chant fifty thousand names, or thirty-two rounds - not less than that. If you cannot do that, then somehow chant twenty-five rounds. And if you cannot do that, then go to the ocean and jump in at once. Then, in another life you can chant. If you cannot chant this much in this lifetime, then certainly go to the Pacific Ocean or Atlantic Ocean. You can do this, and there is no harm. If you want to be a devotee, then try to follow all these regulations. If you are chanting and in the meantime your gurudeva or any high-class devotee comes to give a lecture, what should you do? Should you try to continue your chanting and complete your rounds, or should you go and hear your Gurudeva's lecture? What should you do? You should hear. By hearing, your chanting of the holy name will be very high-class and you can also complete your rounds. You will be able to do many rounds.

3. When problems come, we become hopeless and think, "I am chanting more than sixteen rounds and still so many problems are coming. So I should give up." Don't think like this. Utsāhāt. Utsāhāt means 'with enthusiasm'. Then, more than one lakh *nāma* will be completed. Niścayāt means the connection or the belief that, "Sooner or later I will have *kṛṣṇa-prema*. I must have it."

4. I can tell you that I have some realization - yes. Śrīla Svāmī Mahārāja has realization and I also have some realization. You can

therefore believe in me and chant the name.

You fell down because you have not chanted and heard in the real process, as we are doing. We are in the real process. From the beginning of my life, and when I was a child, I used to chant, "Rāma Rāma. Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare." I don't know from where it came. I then came in the association of my Gurudeva when I was about twenty-four or twenty-five years of age, and I was so attracted!

At that time I had a very good job as an officer. I had not been initiated, but I was chanting one lakh of names –sixty-four rounds - without fail, daily. You cannot imagine. Very soon I came in the association of my Gurudeva.

5. Devotee: If one is not chanting the pure name, is there any benefit at all? Is the heart becoming purified?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There is benefit even if it is nāmāparadha. You can become wealthy, and you can have all kinds of sense gratification very easily.

Devotee: Will the heart be cleaned at all by chanting nāmāparādha?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No. You must be under the guidance of Vaiṣṇavas. First hear hari-kathā, the glorifications of the name, and then, by hearing, and chanting and chanting, then *nāma-ābhāsa* will sometimes come. It will always be nāmāparādha, but sometimes not. By practicing intensely, then *nāma-ābhāsa* will come more and more. Then if you are so fortunate and you are chanting one lakh daily, sometimes the pure name will come. Then tears may come and the heart may melt. If it comes, then you may think that *nāma-ābhāsa* is coming somewhat. If *nāma-ābhāsa* will come, then you can realize so many things, and then śuddha name. Śuddha name can come only by the causeless mercy of any Vaiṣṇava who is always chanting the pure name or by the causeless mercy of Kṛṣṇa; otherwise not. Thank you.

Prārthanā! (Prayer)

ananta-koṭi vaiṣṇava-jana, ananta-koṭi bhakta-jana
anata-koṭi rasika-jana tathā, ananta-koṭi mere gurujana
main janma janma se āpake, caraṇoṁki dhūla kaṇa
mujhako le lo apanī śaraṇa, mere mana kī haṭā do bhaṭakana

O innumerable devotees, realized souls, and spiritual masters, I am a dust particle at your lotus feet life after life. Please give me shelter and stop the wanderings of my mind.

lagā do mujhako kṛṣṇa-caraṇa, lagā do mujhako gaura-caraṇa
yadi aparādha mujhase bana gaye, āpake caraṇāravinda mein
jāne mein yā anajāne mein, kisī janma mein yā isī janma mein
kṣamā karo mere gurujana, main hun āpakī śaraṇa

Please affix me at the lotus feet of Lord Kṛṣṇa and Gaura. If I have committed any offense at your lotus feet, knowingly or unknowingly, in this lifetime or some other lifetime, O spiritual masters, please forgive me! I am under your shelter.

pāpī hun, aparādhī hun, khoṭā hun yā kharā hun
acchā hun yā burā hun , jaisā bhī hun, main to āpakā hun
merī ora nihāro! kṛpā-dṛṣṭi vistāro,
he mere prāṇa-dhana, nibhālo aba to apanāpana
main hun āpake caraṇa-śaraṇa, he mere janma-janma ke gurujana

I may be sinful, offensive, dishonest, good, or bad. Whatever I may be, I am still yours. Please cast your merciful glance at me. O wealth of my life, O my spiritual masters lifetime after lifetime, please allow me to maintain my feeling of belonging to you! I have surrendered to your lotus feet.

Āpa kahāṅ ho? (Where are you?)

hā gaurāṅga! hā gaurāṅga! kahā gaurāṅga! kahā gaurāṅga!
kahā jāu? kahā pāu āpakā gaura-vadana? āpakā prema-svarupa!

O Gaurāṅga, where are You? Where shall I go? Where shall I be able to see Your golden face and loving form?

he dayā-nidhāna! āpa kahā ho? main āpako ḍhuṇḍha rahā hun.
main akelā bhaṭaka rahā hun. āpa kahā ho?

O source of mercy, where are You? I am searching for You; I am wandering all alone. Where are you?

kahā jāu? kahā pāu āpakā darśana? kahā darśana pāu – he kīrtanānanda!
darśana do svāmī! isa dīna-hīna garība ko darśana do!

Where shall I go? Where shall I receive Your audience, O bestower of the bliss of loud chanting of the holy names? Please give Your audience to this wretched person.

Jaya Jaya Śrī Nitāi Gaura

Śrī Śrī Nitāi Gaura Cālīsā

(Forty verses glorifying Śrī Śrī Nitāi Gaura)

Author: Dr. Bhāgavata Kṛṣṇa Nāṅgiyā

dohā-

śrī caitanya kṛpā-nidhi, kaliyuga ke avatāra
prema-bhakti vitaraṇa karī, diyā sabhī ko tāra

Śrī Caitanya Mahāprabhu is an ocean of mercy. He is the incarnation of Kali-yuga. He distributed the loving devotional service of Lord Kṛṣṇa to the whole world, and thus delivered everyone.

śrī-nityānanda gadādhara, śrī-advaita śrīvāsa
janma janma sumirana karu, hari-dāsana kau dāsa

Lifetime after lifetime I shall remember the lotus feet of Śrī Nityānanda, Śrī Gadādhara, Śrī Advaita, Śrī Śrīvāsa, and the servants of the servants of Lord Hari.

caupāī

śrī caitanya kṛpā ke sāgara,
rādhā-kṛṣṇa milita tanu āgara||1||

Śrī Caitanya Mahāprabhu is an ocean of mercy. He is the combined form of Śrī Rādhā and Śrī Kṛṣṇa.

navadvīpa prakaṭe śrī nimāī,
jagannātha pitu śaci hai māī||2||

Nimāī was born in Navadvīpa. His father’s name was Śrī Jagannātha Miśra and His mother’s name was Śrīmatī Śaci-devī.

māsa phālguna tithī pūrṇimā,
candra-grahaṇa sundara thī suṣamā||3||

In the month of Phālguna on the full moon evening, the beautiful splendor of the lunar eclipse had spread.

bhāgīrathi kā divya kinārā,
nimba vṛkṣa kā saghana sahārā||4||

Near the divine bank of the Ganges River, there was the dense shelter of a neem tree.

hari hari bolen nara aura nārī, nārāyāṇa prakaṭe sukhakhārī||5||

All the men were chanting, “Hari, Hari.” At that time, the original Lord Nārāyaṇa, who gives happiness to the whole world, appeared.

śiśū rūpa caṅcala ati bhārī,
paḍhe likhe nahi māta dukhārī||6||

The child was very restless by nature. Since He was not reading or writing properly, His mother was always in distress.

hue yuvā prakaṭī paṇḍitāī,
adhyāpaka bane gaura nimāī||7||

However, when Nimāī reached the age of youth, His scholarship and erudition automatically manifested, and He displayed the qualities of genius and arrogance. He took up the role of a teacher.

cāro ora huī para-siddhi,
kṛṣṇa pracākara nāma mahānidhi||8||

He later became famous in all the four directions as a preacher of Kṛṣṇa consciousness, immersing everyone in a great ocean of the holy names.

yahī paḍhāte āṭho yāma,
māta pitā dhana kṛṣṇa hī dhāma||9||

All day He used to teach that Lord Kṛṣṇa is everyone's mother, father, wealth, and shelter.

mātā śīghra vacana hai līnā,
lakṣmī-priyā vivāha śubha kīnā||10||

He had promised His mother that He would take a wife, and thus she arranged His auspicious marriage to Śrīmatī Lakṣmī-priyā.

alpa samaya dukha dekhī mātā,
sarpa daṁśa se sidharī byāhatā||11||

For some time, Mother Śacī saw the distress of separation experienced by Śrīmatī Lakṣmī-priyā when Nimāī went to East Bengal to distribute knowledge. Later on, Śrīmatī Lakṣmī-priyā could no longer tolerate the situation, and she left this world due to being bit by this snake of separation.

punaḥ māta ika vadhū le āī,
viṣṇu-priyā śubha lakṣaṇa byāī||12||

Again, Mother Śacī arranged for Nimāī's marriage – this time to Śrīmatī Viṣṇu-priyā, who went to live with them. Her new daughter-in-law was endowed with many auspicious qualities.

māta pitā vara sevā karatī,
rahatī kṛṣṇa śaraṇa mana haratī||13||

Śrīmatī Viṣṇu-priyā would render profuse service to her mother-in-law, father-in-law, and husband. Her mood of service and surrender to Lord Kṛṣṇa attracted the hearts of all.

aba prabhu līlā vistara kīnhā,
nityānanda mile taba cīnhā||14||

Then, the Supreme Lord enacted the wonderful pastime of meeting Lord Nityānanda at the house of Śrī Nandana Ācārya and recognizing Him as His elder brother Balarāma from kṛṣṇa-līlā.

saṅkarṣaṇa ke rūpa apārā,
sarva jagat ke āpa adhārā||15||

Lord Nityānanda has innumerable forms. Saṅkarṣaṇa, Śeṣa Nāga, and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean, and ocean of milk are His plenary portions and the portions of His plenary portions. Thus, He is the shelter of the whole world.

tretā mein śrī rāma-lakṣamaṇa,
dvāpara mein balarāma-kṛṣṇa bana ||16||

These two eternal brothers appeared in Tretā-yuga as Śrī Rāma and Śrī Lakṣmaṇa. In Dvāpara-yuga, They appeared as Kṛṣṇa and Balarāma.

kali mein gaura-nitāi prema-dhana,
prakaṭe sac-cid-ānanda rūpa ghana||17||

In Kali-yuga, Lord Gaurāṅga and Lord Nityānanda descended with the wealth of love of Godhead. They are the embodiment of knowledge, bliss, and eternality.

nityānanda baḍe anurāgī,
nāma-prema kī bhikṣā māṅgī||18||

Nityānanda Prabhu showed deep love for all of the fallen, conditioned souls born in the horrendous Kali-yuga. He simply begged everyone to chant *hari-nāma* and love Lord Kṛṣṇa.

brāhmaṇa bhrāta jagāī-madhāī,
dono madyapa nīca kasāī||19||

There were two fallen brāhmaṇas named Jagadānanda and Mādhavānanda. Everyone called these sinners, low class drunkards, and heartless butchers by the nicknames Jagāi and Madhāī.

mada-madāndha prabhu ghāyala kīnā,
prakaṭe gaura śastra gahi līnā||20||

In a drunken stupor, Madhāī attacked Nityānanda Prabhujī and injured Him by throwing a piece of earthen pot. When Mahāprabhu arrived, He saw blood flowing from the forehead of His dear brother, and summoned His Sudarśana cakra to chop off the heads of the two vile sinners.

cakra-sudarśana garajana kīnā,
nityānanda hari varajana kīnā||21||

As Sudarśana cakra was roaring and waiting for the final order to

kill, merciful Nityānanda Prabhu pleaded with Lord Gaurāṅga and persuaded Him not to use it.

māraṇa hita nahi tava avatārā,
prema pradāyaka rūpa tihārā||22||

Lord Nityānanda reminded His brother Gaurāṅga, "O Nimāī, You have not incarnated to kill anyone in this age. Simply by glancing at Your beautiful form, everyone will develop love for Lord Kṛṣṇa."

sādhū bhaye jagāī-madhāī,
prabhu kirapā baraṇī nahiṁ jāī||23||

After this incident, Jagāi and Madhāī became very saintly by nature. No one can fully describe the mercy of the Supreme Lord Caitanya.

musalamāna kājī kī laḍāī,
saṅkīrtana para roka lagāī||24||

A city magistrate by the name of Cāṅda kājī threatened the devotees and objected to their blissful congregational chanting of the holy names.

narasiṁha rūpa dharyau taba gaurā,
bhaya se akulita kājī baurā||25||

Lord Gaurāṅga took the form of Lord Narasiṁha (the half-man, half-lion incarnation of Lord Kṛṣṇa) and chastised Cāṅda Kājī in a dream. Seeing that ferocious form, Cāṅda Kājī was filled with great fear.

natamastaka caraṇana mein dauḍā,
vacana diyā hai taba prabhu choḍo||26||

When Cāṅda Kājī saw the civil disobedience protest arranged by Lord Caitanya with thousands of devotees, he ran to the Lord and fell at His feet. Cāṅda Kājī promised the Lord that he would never again obstruct the congregational chanting of the holy names. Therefore, the Lord pardoned him.

abhimānī digvijayī sudhārā,
aru prakāśānanda udhārā||27||

Keśava Kaśmīrī was very proud of his scholarship and erudition. Mahāprabhu easily defeated him, and thus turned him into a humble devotee. Prakāśānanda Sarasvatī was a staunch monist; however, Mahāprabhu removed his monistic conceptions and converted him into a staunch devotee.

āṅgana kīrtana nitya śrī-vāsā,

parama ekānta harī ke dāsā||28||

Every night Mahāprabhu used to do *kīrtana* in the courtyard of Śrīvāsa Paṇḍita, who was His unalloyed servant.

jagannātha tava dhāma piyārā,
niratata ratha saṅga ati vistārā||29||

O Lord Caitanya, Jagannātha Purī is a holy abode that is very dear to You. You performed many sweet pastimes, such as singing and dancing simultaneously in seven groups of devotees, during the annual cart festival of Lord Jagannātha.

śrī haridāsa nāma avatārā,
rājā pratāpa rudra balihārā||30||

Śrī Haridāsa Ṭhākura always chanted three hundred thousand holy names daily. King Pratāparudra was a great devotee of Lord Caitanya who pleased the Lord by singing gopī-gīta.

jhārikhaṇḍa mṛga vyādha nacāye,
hari hari bole aśru bahāye||31||

On the way to Vṛndāvana, Mahāprabhu entered the Jhārikhaṇḍa forest. He magically induced tigers, deer, elephants, and other forest creatures to sing the names of Kṛṣṇa with Him. Tears flowed from His eyes as He chanted the sweet names of Lord Hari.

śikṣā aṣṭaka niḥsṛta kīnā,
ṣaḍ-gosvāmī ādṛta kīnā||32||

With ecstatic joy He narrated His famous Śikṣāṣṭaka prayers to His dearmost associates, Śrī Svarūpa Dāmodara and Śrī Rāmānanda Rāya. These eight prayers explain that Kṛṣṇa *nāma-saṅkīrtana* is supremely beneficial for the living entities of Kali-yuga. He put śrī-kṛṣṇa-*saṅkīrtana* in the highest position, and conclusively taught that the chanting of Kṛṣṇa's holy names with devotion is the only means of happiness and satisfaction for every living being in the universe. At Prayāga Dhāma, the Lord empowered Śrīla Rūpa Gosvāmī to understand and expound on the divine love and mood of the eternal residents of Vṛndāvana. At Kāśī Dhāma, He affectionately taught Śrīla Sanātana Gosvāmī and others the principles and practices of pure devotion. Thus, Lord Caitanya gave pertinent instructions about devotional service to the six gosvāmīs.

śrī vṛndāvana ko prakaṭāyā,
braja garimā kā daraśa karāyā||33||

Śrī Caitanya Mahāprabhu rediscovered the glories of Vraja and showed everyone its importance.

rādhā-kṛṣṇa-kuṇḍa ati śobhita,
śrī govardhana-dhara mana lobhita||34||

Rādhā-kuṇḍa and Śyāma-kuṇḍa are very beautiful. The Deity of Śrīnāthajī (Lord Kṛṣṇa lifting Govardhana Hill) attracted the heart of Mahāprabhu.

śāstra pramāṇa bhāgavata mānī,
jīva kṛṣṇa kā dāsa bakhānī||35||

"Vrajendra-nandana Śrī Kṛṣṇa is the supremely worshipful Deity. Śrī Vṛndāvana Dhāma is as worshipful as Kṛṣṇa because it is the place of His pastimes. Among all forms of worship, the gopīs' worship of Kṛṣṇa is supreme. *Śrīmad-Bhāgavatam* offers the supreme, flawless evidence of these truths. Every living entity is a servant of Lord Kṛṣṇa." These are the teachings of Śrī Caitanya Mahāprabhu.

japa-tapa saṁyama jñāna yoga madhi,
sarva-śreṣtha maga bhaktī vāridhi||36||

Entering the ocean of loving devotional service is far superior to chanting ordinary mantras, performing austerities, controlling the senses, pursuing speculative knowledge, practicing mysticism, and carrying out other such activities.

kali mein keśava kīrtana sārā,
aura gatī nahi isake pārā||37||

In the age of Kali, the congregational chanting of the holy names is the essence of all instructions. There is no other way of deliverance.

mahā-mantra hare-kṛṣṇa hai dhyānā,
gopī prema hai lakṣya bakhānā||38||

Mahāprabhu instructed that the sixteen-word *mahā-mantra*, ***hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare***, destroys the sins of the three worlds. The four *Vedas* do not mention a method for achieving liberation from material bondage that is superior to chanting and meditating on this *mahā-mantra*. Mahāprabhu also declared that to develop conjugal attachment to Lord Kṛṣṇa in the mood of the cowherd damsels of Vraja is the highest goal of human life.

prema viraha ne saba kucha haranā,
jharajhara aśru bahe jo jharanā||39||

When Mahāprabhu experienced separation from Lord Kṛṣṇa, He used to shed profuse tears from His beautiful eyes. He would lose all

sense perception and fall unconscious.

taḍaphata prāṇa priye bina hīnā,
jagannātha mein bhaye taba līnā||40||

In His condition of separation from Lord Kṛṣṇa, He was like a fish out of water. His very life-airs were hankering for the audience of Lord Kṛṣṇa. At the age of forty-eight, when He could no longer tolerate this separation, He disappeared into the Deity of Lord Jagannātha.

dohā

gaura-nitāī prema se, jo dhyāve cita lāya
prema bhakti sudṛḍha kare, nirmala hoya kaṣāya
śrī vṛndāvana meīn vāsa laha, saṅkīrtana ādhāra
'kṛṣṇa' prema kī vāridhī, harīnāma kā sāra

If one meditates with love and affection on the lotus feet of Gaura and Nitāi in the core of his heart, his loving devotional service will increase and all unwanted habits will vanish. One should take shelter of the congregational chanting of the holy names and reside in Vṛndāvana dhāma. If one wishes to obtain the ocean of love of Lord Kṛṣṇa, he should make *hari-nāma* the essence of his life.

Part I

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 1

Chīṇḍa-kī-dhāṇī
October 25, 2008

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, and servant of all the servants of the Lord, offers his *sāṣṭāṅga-daṇḍavata pranāmas* (prostrated obeisances; falling on the ground like a stick) to the lotus feet of the most worshipable, beloved devotees, and to my instructing spiritual master Bhakti Sarvasva Niṣkiñcana Mahārāja. I pray repeatedly with folded hands to continuously advance in my bhakti.

In reality, how does one render devotional service that is cent-percent full of nectar and bliss?

We have received this human form of life due to the accumulated pious merit from so many births, and also due to the causeless mercy of the Supreme Lord Śrī Kṛṣṇa. It is the most lamentable loss if we waste it. Śrīla Gurudeva is repeatedly warning practitioners and trying to awaken them. At once, one should ponder deeply, and instead of engaging one's mind in futile, childish, and irrelevant activities, one should deploy it in spiritual activities. We have received this human form of life only after great difficulty and due to the causeless mercy of Bhagavān, just for the sake of seeking and obtaining Bhagavān. Human life is very rare; indeed, it is almost impossible to attain, so make your life successful by engaging your mind in the good association of remembering the holy name of Lord Kṛṣṇa. Otherwise, you may not get such a wonderful opportunity in the future. You will have to suffer in the twenty-eight types of hells and wander in the eight million four hundred thousand types of species, which are like an unfathomable ocean of distress and lamentation. No one will be able to save you from this painful transmigration. One has to personally suffer the results of one's actions.

Bhagavān will wholeheartedly accept you when you surrender to Him by following the path I am indicating. He will personally bear your entire burden on His own shoulders. Your whole life will become full of bliss. Bhagavān Himself will come to have your audience, and you will certainly receive His audience, just like Mīrā,

Narasī bhakta, Sanātana, Rūpa, Mādhavedra-purīpāda, and others did. There is no doubt about this.

You will have to conduct your life in the following manner.

1. Your mind will not wander hither and thither for even a moment if you follow the process I am recommending here. Chant one hundred thousand names of Lord Hari daily and listen carefully to those names with your ears. Within your mind you should sit at the feet of your spiritual master, saintly persons, great devotees like Haridāsa Ṭhākura, Mādhavendra Purī, Rūpa Gosvāmī, Sanātana Gosvāmī, Prahlāda Mahārāja, Bajaranga (Hanumānjī), Nārada, and incarnations of Bhagavān such as Gaura and Nitāi. While sitting at their lotus feet by mind, let them listen to your chanting. This method ensures that your mind does not waver for even a fraction of a second. There is no need to supply any evidence to prove a phenomenon that can be directly experienced. Any practitioner (*sādhaka*) can try this method, and one's personal experience will reveal its truth.

There is only one means of igniting the fire of separation from Bhagavān in one's heart. From the core of your heart, call out, "O Nimāi! O Nitāi! Please shower Your mercy on me. Please bestow Your causeless mercy on this offender." This is the cry of a broken or torn heart, and it is also like an injection of medicine. This alone will remove the disease of lack of taste in chanting. Just try this out. If one chants one hundred thousand holy names daily, some *śuddha-nāma* will certainly manifest. This *śuddha-nāma* (pure name) will attract *nāmābhāsa* (semblance of the holy name). This is because the pure name is endowed with an extraordinary potency, and the semblance of the holy name is much weaker. The powerful *śuddha-nāma* attracts the weak *nāmābhāsa*. This is an eternal principle or truth.

For this reason Śrī Gaurahari told all of His followers, "I will honor *prasāda* only in the home of a devotee who chants one hundred thousand holy names daily. I will never stay anywhere other than in such a devotee's home." Such a simple, straightforward path has been given in Kali-yuga. One will receive the association of Bhagavān while remaining at home. There is no need to wander in the forest. One need not endure numerous difficulties such as cold, heat, rain, and scarcity of foodstuffs and water. It is a matter of great ignorance if one misses such a wonderful opportunity.

2. One should rise no later than 3:00 AM during *brahma-muhūrta* and chant *hari-nāma*. For example, our spiritual masters used to get up at 2:00 AM or 3:00 AM and chant *hari-nāma*. One will be able to do this only when one takes very little *prasāda* in the evening, or goes to sleep just after drinking a glass of milk. Otherwise, the enemy of laziness will be an obstruction in one's devotional service. In the beginning laziness and lethargy may bother you; however, after a month or so, laziness will not be as prominent.

3. Before going to sleep at night, chant at least two rounds of *hari-nāma* while carefully listening with your ears, so that *hari-nāma* will continue circulating nocturnally in the entire body, even during sleep. You will not perceive this benefit in just one or two days; however, after some time the effect of this process will become perceivable and will transform into dreams related to Bhagavān. Kṛṣṇa repeatedly instructed Arjuna that, "Practice will accomplish all the goals of human life." You can practically observe that an accomplished typist may chat with his friend or client as he keeps on typing at the keyboard. An experienced, focused driver of a car or truck may talk to a passenger and at the same time avoid getting in an accident. What is not possible by practice and experience?

4. Whenever you find spare time, take saintly association by reading books that narrate the glories of *hari-nāma*, such as Śrīmad-Bhāgavata Mahā-purāṇa and Śrī Caitanya-caritāmṛta. Such reading will ensure that your *hari-nāma* receives excellent nourishment. If you can meet with a pure devotee, continue discussing and consulting with him. By this you will surely develop a great taste and relish for chanting *hari-nāma*. There is no need whatsoever of questioning or debating this fact.

5. It is most important to observe celibacy, or *brahmacarya*. The primary meaning of celibacy is to keep the senses fixed within their limits. We should not let the senses run toward material sense objects. Engage the eleven senses continually in spiritual topics so that material sense objects cannot cover them. Know that the mind alone is the king of all the senses; it controls the other ten senses and engages them with material sense objects.

Television, radio, newspapers, mobile phones, the external environment, and agitating pictures such as those showing the sex life of birds and animals, and people wearing revealing clothes,

attract and affect the mind. Śrīla Gurudeva tells us the means for saving ourselves from these evil influences. There is no difficulty in staying away from television, radio, and newspapers. However, to save oneself from other contaminating influences, one must maintain strict control over one's eyes. The eyes naturally move toward disturbing things; however, once you see something agitating, do not look at it again. If you do, the rascal mind will capture that vulgar scene. Then, the problem goes out of one's control. How can one apply one's mind to Bhagavān in spiritual practice when the mind has wandered away toward the sense objects? Such distraction should be understood to be the weakness of the practitioner. If one associates with a man or woman in a lusty way just once, then all the transcendental devotional moods one has achieved so far are destroyed from the root. The austerity of thousands of years may be destroyed in just a moment. These are not just the words of Śrī Gurudeva, but also the bona fide statements of the scriptures.

6. Turn your attention away from mundane and useless talks. Keep on chanting the holy name all the time even in the absence of chanting beads. Then the distraction of worldly acceptance and rejection will not touch your mind at all. Practice is highly necessary in this regard. One's attachment to household life will gradually diminish by following this process, and attachment to Bhagavān will keep on increasing. Attachment to the material world is our original enemy; we have to totally uproot it. This is possible only by chanting *hari-nāma*. You simply have to uproot the plant of your mind from one flower bed and place it in another. What difficulty can there be? There is only weakness of the mind. Remove your mind from mundane topics and engage it in topics about Bhagavān.

7. It is most important to practice non-violence. Do not trouble any living entity. All living entities are the sons and daughters of Bhagavān. Will the father be happy if one gives trouble to his sons? Show mercy to all, and if possible render service to all by body, mind, and words. Do not harass any living entity. One should spend one's life in acts of benevolence by instructing others about the moral course and the right path.

Special Note:

One who has controlled the tongue has indeed controlled all the senses. There is a direct relationship between the tongue and the genitals. A legendary Hindi maxim is r*ūkhā sūkhā khāvo, bhagavat-*

prema pāvo. "Always honor simple, light *prasāda* and obtain love of Godhead." Do not criticize or harass the saintly persons who are very dear to Bhagavān. Otherwise, Bhagavān will give you a severe punishment. A sinner may commit as many sins as he likes, and Bhagavān does not become very angry with him. However, He becomes truly angry with an offender who criticizes or abuses His devotee. A sinner exhausts the results of his misdeeds by suffering in purgatory (hell); however, one who harasses a devotee is a staunch enemy of Bhagavān. Bhagavān gives a harsh punishment to such an unfortunate person by tossing him into the Raurava hell or by giving him a chronic disease. A direct example of this is the brāhmaṇa Gopāla-cāpāla, who committed a heinous offense to Śrīvāsa Paṇḍita and was punished with the disease of leprosy. Although Durvāsā was the son of Atri and Anusūyā and was born from a portion of Lord Śiva, he had to suffer from the heat of Bhagavān's Sudarśana discus after he harassed Ambarīṣa.

8. Only *prasāda* cooked from ingredients purchased with money earned honestly and in a pure profession will increase your devotion. Impure, shady earnings destroy one's devotion, as we have seen in so many cases. Be happy with whatever is available to you. Do not get caught in the vicious cycle of hankering and lamenting for sense objects. Do not try to collect too many objects or gadgets. All these things will ultimately put you in terrible danger. Keep only a limited number of objects at home that help you to survive. Do not envy people who are higher than you on the economic ladder. Rather, consider the downtrodden and poorest people. Only then will you be able to live happily forever. Otherwise, your heart will keep on burning. You may think, "He has a car. I should also have one." However, if you cannot obtain a car, you will continue lamenting. Out of distress over this, you may take up a wrong path to earn more money to satisfy your insatiable urges.

9. While honoring *prasāda*, keep on remembering the holy name. If you do so, the currents of eight transcendental ecstasies (*aṣṭa-sāttvika-vikāra*s) will flow in your body. In Hindi there is a famous proverb *jaisā anna, vaisā mana*, which means 'as goes food, so goes the mind'. If you remember *hari-nāma* while drinking water, that water becomes *caraṇāmrta*, the nectar that has washed the lotus feet of the Lord. This nectar enters your stomach, and then whatever you say will be true. For the rest of your life you will never say anything

wrong. Another popular Hindi adage goes like this: *jaisā pānī, vaisī vāṇī* - 'as goes water, so goes speech'.

10. Do not keep the desire for name, fame, adoration, or prestige in your heart. If you receive these things, understand that it is the mercy of Bhagavān. In this way, the false ego will not creep into your mind. Sacrifice and dedicate your false ego at the lotus feet of Bhagavān. Think deeply in your heart, "What good am I? Even animals and birds are superior to me, because at least they stay within their bounds. They consider what to eat and what not to eat. They are bound by rules and regulations. They shower affection on their owners when they see them. I do not have even an iota of love. I could not even appreciate the loving bonds of my own mother and father, what to speak of being kind and affable to others." Thinking like this can eradicate your egotism from the root. Then, it will be difficult for the cobra of your false ego to raise its hoods.

11. During festivals such as those on the appearance days of the Supreme Lord and His incarnations, and those on the appearance and disappearance days of the pure devotees of the Lord, one should hear from devotees about their pastimes and life-histories, and also narrate these topics to others. If we constantly engage in saintly association by singing the glorification of Lord Hari and discussing the poetic compositions authored by the devotees, where would there be time for materialistic endeavors and mundane discussions? In this way the practitioner will remain absorbed in spiritual practice at the lotus feet of Bhagavān day and night. Even his death will be laudable, praiseworthy, and glorious. Bhagavān will not send His eternal associates to deliver the *nāma-niṣṭha* bhakta, the devotee who is attached to chanting His holy names. Rather, He will personally descend to greet the dedicated chanter and escort him to the spiritual world. This is because that practitioner spent every day and night of his life chanting *hari-nāma*. There is no difference between Bhagavān and *hari-nāma*; they are one and the same. Bhagavān Himself has descended in Kali-yuga in the form of the holy name, and He dances day and night on the tongue of the dedicated chanter. How can Bhagavān be separated or away from him if He is continually glued and strongly attached to him? Even when such a dedicated chanter dies, Bhagavān does not leave his side. He sits right next to him to take him to the spiritual world. Bhagavān asks His servitors to bring His airplane, and He sits with the *nāma-niṣṭha*

bhakta on that divine airplane and takes him to Goloka-dhāma, the topmost abode in the spiritual sky. There, he is accorded a grand welcome and reception. Thus, the resolute chanter achieves the most charming place in the spiritual sky. He is given access to desire trees and touchstones that can fulfill any of his desires. By his purified mind he has attained Goloka-Vṛndāvana, where all of the desires of the pure mind are fulfilled. It is said that the mind can be the friend of the living entity, or it can be his enemy. The mind that helps you to meet Bhagavān is your bosom friend. However, the mind that entangles you in the net of the illusory potency or *māyā* is your worst enemy. For innumerable births over innumerable millennia, from our first appearance in the material world, the mind has trapped us in *māyā*.

When the mind receives the merciful association of saintly persons, it can become free from the claws of *māyā*. There is absolutely no way of becoming free from *māyā* other than the mercy of saintly persons. Therefore, there is a famous saying: *mana ke kahe na caliye, yadi cāho kalyāṇa* – "If you desire auspiciousness, do not listen to the whims and commands of the mind." If you follow the orders of the mind, it will destroy you. The mind is no less than a ghost; if you do not engage it properly in chanting *hari-nāma*, it will kill you.

I want to illustrate this point with a nice example. Once there was a person who had become involved with a ghost. The ghost would very quickly do whatever that person ordered, and then would ask, "What should I do now?" One time the master of the ghost replied to this, "Now there are no chores left. A little later I will give you something to do." The ghost retorted, "I cannot stay idle. If you do not engage me in some work, I will kill you." The master of the ghost was now in a great quandary. He pondered, "How can I extricate myself from involvement with this ghost? By utilizing it, I have brought about my own destruction." He wandered everywhere asking everyone he met, "How can I save myself now?"

An intelligent, learned person advised him, "No ordinary person can rescue you now. You must go to saintly persons who know how to help you. They will tell you the trick of how to free yourself from this danger. You should go to Jagannātha dāsa Bābājī Mahārāja; he is a perfected saint."

The master of the ghost rushed to Siddha Jagannātha dāsa Bābājī

Mahārāja. That great soul told him, “The ghost will certainly devour you; there is no hope for you now.” The master of the ghost pleaded piteously, “Everyone calls you a perfected saint. You can ask Bhagavān to help me.” That great soul felt compassion, and he told the master of the ghost, “I will directly ask Bhagavān to help you. You should come during the auspicious period called Abhijit muhūrta and inquire from me about the means of freeing yourself from the ghost.” The master of the ghost queried, “When does the Abhijit muhūrta occur?” The great soul replied, “You should come around noontime, between 11:45 AM and 12:15 PM.” The master of the ghost said, “By that time the ghost will have ended my life.”

The perfect soul told him, “Just wait for some time. I will meditate upon Bhagavān and ask Him about the means of saving you from the clutches of that ghost.” Jagannātha dāsa Bābājī Mahārāja went inside his bhajana-kuṭīra, and no one knows what he did. After some time he stepped out of his bhajana-kuṭīra and instructed, “Stick a ten-foot long bamboo in the ground of your courtyard. Then tell the ghost that whenever it does not have any duties to perform, it must simply climb up and down the bamboo. In this way there will be no end to its work.” The master of the ghost said, “That is a wonderful solution. Now I shall ‘turn the tables’ on the ghost.”

Similarly, our minds can be like a ghost. Do not let your mind remain idle for even a moment; otherwise, it will devour you. If you follow the above-mentioned rules and regulations, you will reach the state of absolute surrender to the lotus feet of Bhagavān, and you will certainly receive the audience of Bhagavān in this very lifetime. Actually, Bhagavān will be forced, obliged, or constrained by love to take the audience of His devotee.

Servant of the servants,
Aniruddha Dāsa

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 2

Date: May 6, 2008
Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of his most worshipable spiritual master and the best of the devotees, praying that my bhakti should go up and up and up!

Obtaining transcendental love along with the direct audience of Bhagavān in this very lifetime

I have read and also heard that the past spiritual masters received the audience of Bhagavān by daily chanting and remembering one to three hundred thousand holy names (*hari-nāma*)with the mood of complete surrender to *hari-nāma*.

In the age of Kali, no other means of devotional service is as effective as this process of chanting *hari-nāma*. By undertaking this process, the practitioner can obtain in this very lifetime the four goals of human life; namely, economic development, religiosity, sense gratification, and liberation. More than that, in the end he can cross over this ocean of lamentation. Have not the slightest doubt in this. If one develops this conviction, then all inconveniences, such as the inability to focus the mind on *hari-nāma*, will go away, and very soon the elevated stage of devotion will certainly manifest.

Discussions about Bhagavān and the chanting of Bhagavān's holy names are such fast-moving arrows that they have an effect upon even a baby in the mother's womb. One should chant four rounds of the hare kṛṣṇa *mahā-mantra* softly, and one round loudly. In the age of Kali, *kīrtana* (loud singing of *hari-nāma*) is prominent. The mind will stop wandering and become steady only when it is engaged in *kīrtana*. If you chant *hari-nāma* just in the mind, the mind will get lost in the forest of mundane thoughts, or else the mind will go into the state of deep, dreamless sleep (suṣupti). You can personally experience the power of this process. By chanting the holy name and having a pure devotee listen to that chanting, the mind becomes steady. There are innumerable devotees. One has to exert oneself; if one does not make a decided effort, one will not achieve success even in one's material endeavors.

If you follow this process, the obstacles coming to you from innumerable lives will be destroyed in just one lifetime. The door to

liberation will open automatically if you conduct your life as per this advice. It is very important to keep away from various offenses. By committing offenses, the practitioner degrades himself to a very low and abominable level of existence.

When Śrī Gaurahari inquired from Śrī Haridāsa Ṭhākura about *hari-nāma* and the offenses against a Vaiṣṇava, he replied, "A Vaiṣṇava may have taken birth in a lower family, and if a devotee sees a fault in his social class, then he commits a serious Vaiṣṇava aparādha." A Vaiṣṇava may have committed some sins before being fully surrendered to the lotus feet of Śrī Kṛṣṇa. If a devotee criticizes that Vaiṣṇava by reminding others of those sins, then he commits a serious Vaiṣṇava aparādha. Moreover, if a devotee criticizes a Vaiṣṇava who commits a sin accidently, then that also is a grave Vaiṣṇava aparādha. Suppose some Vaiṣṇava was engaged in sinful activities before, but now he has surrendered to Bhagavān and is performing devotional service. Still, some bad impressions are present in his mind. If one sees these residual bad impressions and criticizes that Vaiṣṇava or gives him trouble, then such an ignorant blasphemer of Vaiṣṇavas will be subject to punishment by Yamarāja, the superintendent of the hellish planets. The glories of Bhagavān Śrī Kṛṣṇa are only preached through the mouths of Vaiṣṇavas. Śrī Kṛṣṇa cannot tolerate the criticism of such Vaiṣṇavas. Therefore, a blasphemer has to experience a fall-down from his standard of devotional service.

If one sits next to a *nāma-niṣṭha* bhakta (devotee dedicated to the chanting of *hari-nāma*) and has him listen to one's chanting, Śrī Kṛṣṇa's energy will emerge from that bhakta's body and touch one's heart. Then that divine energy will make one's body tremble, and finally will awaken devotion in one's heart. If one sits next to a particular personality and one's mind becomes attracted to Bhagavān, one should understand that that personality is a beloved associate of Bhagavān. All of our bad qualities will go away, and all good qualities will manifest within us, by associating with such a personality. If a practitioner sits at the feet of a saintly person who is dedicated to the chanting of *hari-nāma* (*nāma-niṣṭha santa*) and has him listen to his loud chanting of *hari-nāma*, the transcendental vibrations from the body of the *nāma-niṣṭha* saint will influence the practitioner's heart, and the practitioner's mind will become steady. The pastime of Haridāsa Ṭhākura and the prostitute is a direct

example of this principle. We can mentally sit at the lotus feet of Hanumān, Nārada, Śrī Gaurahari, Śrī Nityānanda, Prahlāda, Bhagavān Narasiṁha, or Śrī Mādhavendra Purīpāda and have them listen to our chanting of *hari-nāma*.

When a person takes the association of a *nāma-niṣṭha* devotee, that *nāma-niṣṭha* devotee will transform that person into a *nāma-niṣṭha* devotee and thus destroy his material attachment. Then, that person's mind will start relishing the holy name, and he will begin to chant the holy name with love and affection. What evidence is needed to prove such a direct, clear fact? However, one receives the association of such a *nāma-niṣṭha* devotee only after many births. If one is fortunate enough to receive the association of such a *nāma-niṣṭha* devotee, then one must take advantage of it. The following qualities identify a genuine saintly person: he does not criticize anyone; he is devoid of aggression and anger; when one sits next to him one's mind is immediately attracted to Bhagavān; and he has no desire to enjoy material comforts. Someone may present himself as a saint, but if he does not have these qualities and instead has the opposite nature, he is an imposter.

Maxim about the audience of Bhagavān within the heart

mana thira kari taba śambhū sujānā,
lage karana raghu-nāyaka dhyānā

"Lord Śiva, who is very intelligent, skillful, and wise, then made his mind steady and began to meditate on the form of Rāmacandra, the hero of the Raghu dynasty."

Say a ten-foot-deep concrete tank is filled to the top with water, and a gentleman sitting on the sidewall of that tank looks toward its bottom. The wind is not blowing at all, and sunlight is shining upon the water from the sky above. The water is completely still.

The gentleman sitting on the sidewall and looking toward the bottom of the tank is able to see all the objects, such as pebbles, which are settled at the bottom, because the water is completely still. He is also able to see frogs and fish at the bottom.

This simple example applies to the heart of the spiritual practitioner. The practitioner is looking within himself. Wind in the form of material acceptance and rejection (saṅkalpa and vikalpa) has stopped. Inside the heart, the sun of the soul is shining brightly. The practitioner is able to clearly see Bhagavān Kṛṣṇa in his heart. The audience of Bhagavān is so charming and attractive that the

practitioner's mind cannot go anywhere else even for a moment. The mind has perceived the object that bestows complete bliss. The practitioner is mentally sitting at the lotus feet of his spiritual masters and is able to see saintly persons through the eyes of *hari-nāma*, and he is drinking the nectar of the holy name. What can be a higher meditation than this? In this way, the mind will be totally fixed. Through this meditation, the mind will emit the mellow of bliss, and this bliss will pass through the eyes in the form of ecstatic tears.

Such a straightforward, easy path has been made available to the practitioner! Now he is experiencing a happiness that he had never experienced before in billions of births. The mind that was causing him to wander in the innumerable species of life has been captured in a cage, and that cage has made his mind a resident of Goloka. After a long separation, he has been reunited permanently with Bhagavān, his eternal, primeval companion, within that cage. Now, he is experiencing blissful mellows from an ocean of joy.

kṛṣṇa keśava! kṛṣṇa keśava! kṛṣṇa keśava! pāhi mām
rāma rāghava! rāma rāghava! rāma rāghava! rakṣa mām
rāma rāghava! rāma rāghava! rāma rāghava! trāhi mām

"O Lord Kṛṣṇa! O Keśava! Please protect me. O Rāma! O Rāghava! Please protect and deliver me."

Śrī Gaurahari Himself used to sing this song with a *saṅkīrtana* party. These lines are brimming with a mood of complete surrender to Bhagavān. Therefore, after completing two or four rounds of śri *hari-nāma*, one should sing these lines to awaken the mind, thus preventing it from wandering.

If one mentally sits at the feet of any one of the past spiritual masters or saintly persons, and has him hear his chanting of *hari-nāma*, the vibrations emanating from that spiritual master or saint will penetrate the heart of the chanter. These vibrations will continue to burn away the dirt accumulated in one's heart. When all of the dirt has been cleared away, the mirror of the heart will be completely clear, and all virtuous qualities will shine therein. These virtuous qualities will spread their effulgence to others. The darkness of distress will continue to dissolve, and a bright happiness will pervade the entire environment.

This indeed is the state of clear, truthful meditation. Whoever passes through this path will receive transcendental happiness.

However, one can tread this path only by chanting *hari-nāma*. No other practice or means is effective in Kali-yuga. Chant four rounds softly and one round loudly. Then, the mind will stop wandering here and there, and it will also not go into a deep, dreamless sleep (suṣupti-avasthā). The loud singing of the holy name (*kīrtana*) is the primary practice for perfection in the age of Kali. Therefore, after chanting four rounds softly, it is most important to chant one round loudly. This will completely subdue the mind. If you just chant *hari-nāma* within your mind, your mind will not become steady even after thirty or forty years of practice, due to lack of loud singing. Therefore, Śrīla Gurudeva has ordered, "Chant *hari-nāma* sweetly and listen with your ears."

Lord Śiva's assurance:

sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

"Human beings who chant and listen to the holy names of Lord Hari with honor and respect can cross the ocean of material existence like one steps over a puddle formed by the hoof-print of a cow."

The practitioner who chants *hari-nāma* makes his life successful as if by crossing over a puddle made by the hoof-print of a cow. Is there any exertion required to step over a four-inch-wide hole in the ground? Even a small child can do this. The purport of this example is that the life of the *hari-nāma* chanter will pass in great happiness. Such a practitioner will never have to face any type of trouble or distress. Those engaged in devotional service may have faced distress and troubles before they began their practice, but now such difficulties can never touch them. Bhagavān sent their troubles and afflictions far away, as was the case with Mīrā, Draupadī, and bhakta Narasī. In the end, Bhagavān will take the chanter with Him to Goloka-dhāma. Whenever mercy and sympathy towards the conditioned living entities caught in the material universes arise in Bhagavān's heart, He inspires one of His dear devotees to descend there in order to deliver them. Kabīra, Guru Nānaka, Śrī Gurudeva, Śrī Bhakti-ballabha Tīrtha Mahārāja, Śrī Prabhupāda, Bhaktivinoda Ṭhākura, and A.C. Bhaktivedānta Svāmī Mahārāja, the spiritual master of ISKCON, are examples of this.

Śrīla Gurudeva is inspiring me to describe a simple, straightforward means of steadying the mind and obtaining prema, or

love of Godhead, the fifth and ultimate goal of human life that is higher than the four mundane goals.

Even a new practitioner can adopt this technique of confining and stopping the mind, which is summarized in the accompanying diagram. The diagram shows four spiritual practices which restrict the movement of the mind, as represented by the square. The four spiritual practices are:

1. Seeing Bhagavān in the heart;
2. Ecstatic emotional prayer which invites Bhagavān toward you;
3. Listening to the holy name through the ears; and
4. Uttering the holy name with the tongue.

When one puts water on the ground near a seed, a plant will sprout; similarly, when one listens to the holy name with one's ears, the plant of devotion will sprout and grow until it finally reaches the lotus feet of Śrī Kṛṣṇa.

sumariye nāma rūpa bina dekhe
āvata hṛdaya sneha biseṣe

"Even if one chants the holy name of Lord Kṛṣṇa without meditating on His form, one will develop great affection for Him in one's heart, because the holy name is non-different from the form, qualities, and pastimes of Bhagavān."

The form of the Lord will manifest automatically to one who is simply hearing the holy name. When the practitioner or chanter of *hari-nāma* chants even four rounds, he begins to weep in separation from Bhagavān; this is one hundred percent guaranteed. Paramātmā, or the Supersoul, is the eternal mother of the minute living entity (jīvātmā). Therefore, when one chants *hari-nāma*, a mood of deep separation from the Lord will awaken in his heart, just like an infant, who survives only on the mother's breast milk, cries out in separation from his mother. Śrī Bhaktivinoda Ṭhākura is a direct example of this. The mood of a devotee toward Kṛṣṇa may be that of a male friend (*sakhā*), a female friend (*sakhī*), a parent, or a child. The relationships that we have been experiencing in this material world for billions of births are all momentary; they are just temporary. Our relationship with Bhagavān is eternal. As long as the spirit soul does not find the lap of the Supersoul, he continues to experience distress after distress, causing him to weep continually. He is not able to save himself from the pathetic situations that make him cry. Therefore, O gentlemen, pay attention to the letters of my

Gurudeva and make your human form of life meaningful! Bhagavān has appeared in the form of guru and ordered you to chant *hari-nāma*. If you follow that order and listen to my prayers, I will be most grateful to you. Holding on to your feet, I repeatedly entreat all of you to read this letter and chant one hundred thousand holy names daily in the manner prescribed herein. Śrī Gaura Nitāi will reside in the home of anyone who follows my prayer. Śrī Gaurahari has promised that He will always stay in the homes of those who chant one hundred thousand holy names daily. How can Kali Mahārāja enter a place where Śrī Gaurahari resides?

This point is clear from the conversation between Parīkṣit Mahārāja and Kali Mahārāja. It is said that Kali Mahārāja will be burnt to ashes as soon as he even thinks of visiting the home of a devotee. Due to this fear, Kali Mahārāja does not even glance in the direction of a devotee's house. The reader may wonder: why do we sometimes see a devotee facing a calamity?

This material world is a product of Bhagavān's illusory potency (*māyā*). When a snowfall takes place somewhere, everyone there feels cold. However, a devotee covers himself with the warm blanket of Bhagavān's mercy; therefore, the cold cannot bother him. Similarly, a devotee is not disturbed by the excessive heat of the sun because the cooling breeze of Bhagavān's mercy creates a cocoon around him, thus keeping the heat away.

Even when Bhagavān Himself descends to this material world, He sometimes tolerates difficulties in order to teach us lessons. However, *māyā* cannot really have any effect on Bhagavān, as it is His own energy. For example, Lord Śrī Rāma had to face difficulties during exile in the forest, and Śrī Kṛṣṇa had to face adversities from the demons. Regarding devotees, the Pāṇḍavas were troubled by the Kauravas. Actually, Bhagavān makes all arrangements only for the sake of His devotees; even the difficulties and adversities are just part of His pastimes. In the absence of pastimes, Bhagavān's mind is dull and uninteresting. Bhagavān experiences bliss only by performing sweet pastimes.

Bhagavān descends in every material universe just to perform pastimes with His devotees. He kills demons with just a playful flick of His eyebrows. The desire to kill the wicked and to have loving exchanges with the devotees is the source of Bhagavān's unlimited pastimes. Foolish, ignorant people cannot understand these pastimes.

Only one who has received the mercy of Bhagavān can understand the secrets behind His pastimes. In this regard, Bhagavān once ordered Lord Śiva, "You should propagate certain scriptures in such a way that insincere people will be bewildered. Such cheaters should never be able to discover the treasure of devotional service to Me. Sincere people will be able to approach Me only through My mercy, and they will acquire pious merit only by serving saintly persons."

The *hari-nāma-niṣṭha* (one dedicated to the chanting of the holy name) is the real saintly person, as opposed to those who are *karma-niṣṭha* (dedicated to fruitive work), *jñāna-niṣṭha* (dedicated to speculative knowledge), *taponiṣṭha* (dedicated to austerities and penances), and yajña-niṣṭha (dedicated to fire sacrifices). Persons dedicated to *karma, jñāna, tapa,* and *yajña* may sometimes chant the holy name, but their chanting is disdainful and disrespectful, and not sincere. It can be understood that their minds are filled with extraneous desires.

A real *nāma-niṣṭha* devotee considers himself to be a poor, fallen soul. He gives respect to others, and is reluctant to accept honor and prestige. He always remains surrendered to the holy name. He refrains from criticizing and praising others. He is never aggressive or hostile. If someone criticizes or censures him, he does not lament, but rather he speaks kindly to the antagonist and accepts him as a dear friend. The *nāma-niṣṭha* devotee does not find fault with the antagonist; he thinks, "The impressions from a past life are impelling him to criticize me. By taking saintly association, he can become free from this defect of censuring dedicated chanters."

The holy name of Kṛṣṇa that has emanated from the mouth of a *nāma-niṣṭha* devotee illuminates with love of Śrī Kṛṣṇa the hearts of others. That pure name can immerse a faithful devotee who listens to it in an ocean of love for Śrī Kṛṣṇa. However, the holy name of Śrī Kṛṣṇa emanating from the mouth of a yajña-niṣṭha or taponiṣṭha does not have the same effect.

The only successful means for obtaining the mercy of Śrī Kṛṣṇa is taking the association of a *nāma-niṣṭha* saintly person. The only obstacle in this endeavor is nāmāparādha, offenses against the holy name. Nāmāparādha is so dangerous that it can bring the offender toward staunch atheism, in which he becomes reluctant to even accept the existence of Bhagavān. This is the greatest loss of all. The offender will have to suffer the highest extreme of distress in the

Raurava hell for many millennia. Afterwards, the offender will have to suffer rebirth in the eight million four hundred thousand species, which are the reservoirs of misery. When he receives the human form again after innumerable millennia, that body will be most wretched, and in a sick, invalid condition. Once again, he will have to suffer distress.

In the absence of saintly association, he will again waste his human life and fall into the same distressful condition. His distress and misery will never come to an end. You can easily see that in the present day nearly everyone is unhappy. When will we be able to achieve happiness? This is possible only after getting sādhu-saṅga, association with saintly persons, but this depends on first receiving the mercy of Bhagavān.

Therefore, O beloved friends, Śrī Gurudeva is having me write this article. After carefully reading it, ponder a bit and meditate upon its contents. How much misery we may face in the future if we fail to consider these things! Take up right away the practice of chanting one hundred thousand holy names; otherwise, you will have to burn in the fire of repentance later on.

Although Śrīla Gurudeva instructs us in these matters again and again, we are still unable to understand. If you really want to serve, then chant one hundred thousand holy names daily. Gifts of money, clothes, and other paraphernalia do not count as service to Śrīla Gurudeva. These temporary objects cannot give him happiness; on the contrary, they give him distress.

Only one who chants one hundred thousand holy names daily will be dear to Śrī Gurudeva and Bhagavān. Such a chanter will become joyful and successful in this lifetime. Nothing more will remain for him to achieve in this world; all true wealth has already rained down upon him from all directions. Actually, everyone has ample time to chant one hundred thousand holy names per day; however, we make the excuse that we do not have sufficient time. When Yamarāja, the demigod of death, or his messengers come with a noose to take away your soul at the time of death, it will be of no use to tell them, “Please come back later; I have no time now.” They will drag your soul out of your present body and take it with them.

Eat less at night so that you can get up during *brahma-muhūrta*; guard yourself against sloth and lethargy. Get up at 3:00 AM and chant *hari-nāma*. A famous adage goes: “Early to bed, early to rise,

makes a man healthy, wealthy, and wise." You will become healthy, rich, and intelligent only when you chant one hundred thousand holy names daily by getting up during *brahma-muhūrta*. Otherwise, you will become submerged in an ocean of distress. No one will be able to save you; you will have to suffer the results of your fruitive activities. How can anyone else help you? You will leave this world weeping, and in your future births you will also weep.

Śrīla Gurudeva gives us a direct example explaining how a *nāma-niṣṭha* saint has an effect upon a devotee who is aspiring to become *nāma-niṣṭha* (a dedicated chanter).

A *nāma-niṣṭha* devotee is like a magnet. A magnet attracts iron to itself. A *nāma-niṣṭha* devotee attracts only that devotee who aspires to be *nāma-niṣṭha*. He never attracts persons who are dedicated to penance, fruitive action, or sacrifice. A magnet cannot attract silver, gold, brass, or copper because these substances are not sajātīya (similar in nature) to it; they are *vijātīya* (dissimilar in nature). Similarly, persons dedicated to austerities and penances are dissimilar in nature to the *nāma-niṣṭha* saint. A pigeon stays with other pigeons, and never with crows, because pigeons and crows are vijātīya.

The brilliant light of the holy name has spread in the heart of the *nāma-niṣṭha* devotee. *Hari-nāma* is vibrating both in his inside and on his outside, including in his every bodily hair. The *nāma-niṣṭha* devotee will completely fill up with the bright light of his vibrations whoever comes before him or stays at his feet. Arjuna is a direct example of this. When Śrī Kṛṣṇa went to Arjuna's bedroom and sat next to him, He heard *hari-nāma* vibrating from every hair on Arjuna's body. Within his mind Arjuna was continuously remembering 'kṛṣṇa, kṛṣṇa', and the same sound vibration was emanating from every pore on his skin.

Discussions of Bhagavān and His holy name are like fast-moving arrows that affect even a baby growing in the womb of the mother. If a pregnant mother sits in saintly association and hears the pastimes of Bhagavān, the baby in her womb is directly affected. If a baby developing in the womb is influenced in this way, then what to speak of one who sits at the lotus feet of the *hari-nāma-niṣṭha* devotees and hears their hari-kathā.

In the age of Kali, Śrī Haridāsa Ṭhākura, who came from a Muslim family, chanted three hundred thousand holy names daily.

He used to chant one hundred thousand names loudly, one hundred thousand names softly in his throat, and one hundred thousand names in his mind. One day Rāmacandra Khān, the landlord of his village, sent an experienced prostitute to his home to discredit him. She revealed her lusty intentions to Śrī Haridāsa Ṭhākura, who agreed to fulfill her desire, saying, "I will certainly accept your charity. However, I have undertaken a rigid vow of chanting a fixed amount of *hari-nāma*. Upon completing my daily quota, I will surely fulfill your desire. Until then, you will have to wait." The prostitute replied, "I will sit near you while you finish your vows." Then she listened to him chant the holy name. When evening came, she expressed her desire to *nāma-niṣṭha* Śrī Haridāsa Ṭhākura, but he gave her the excuse that he had not yet completed his vows. The same sequence of events took place for three days.

On the third day, that prostitute fell down at the feet of Śrī Haridāsa Ṭhākura and began to weep loudly. "I am a very wicked lady! I am a sinner! I am lusty! I am the reservoir of innumerable faults and vices! Please forgive me! Please take me in your shelter! You are the embodiment of forgiveness and tolerance! I do not know what has happened inside my heart! My mind is now attracted to Śrī Kṛṣṇa; I cannot live without Him. My mind has developed an aversion to the material world. What magic have you performed on me? Now I cannot be away from your lotus feet for even a moment."

This is the result of the unlimited mercy of the *nāma-niṣṭha* saint. From all directions, Bhagavān gives protection to a *nāma-niṣṭha* devotee. A *nāma-niṣṭha* devotee always wishes for the welfare of every living entity, and always prays to Bhagavān to bestow auspiciousness upon them. Bhagavān feels obliged to listen to the prayers of a *nāma-niṣṭha* devotee. *Nāma-niṣṭha*tā (resolute dedication to chanting *hari-nāma*) is the best process for practicing devotional service. This is true not just in Kali-yuga, but also in Satya-yuga, Tretā-yuga, and Dvāpara-yuga.

kṛta-yuga tretā dvāpara, pūjā makha aura joga
so gati hoi so kali hari-nāma te pāvahi loga

In Satya-yuga, meditation on the form of Viṣṇu in the heart yielded spiritual liberation. In Tretā-yuga, performing Vedic fire sacrifices bestowed liberation. In Dvāpara-yuga, one received perfection by performing elaborate Deity worship in the temple. However, in Kali-yuga one gets the same result which had been

achieved in previous ages simply by chanting *hari-nāma*.

In Kali-yuga, one can meet with Bhagavān while sitting at home. If the weather is too hot, one can switch on the air conditioner or ceiling fan, and if the weather is too cold, one can use a heater. We have such a simple, straightforward means of perfection, and saintly association is easily available. Furthermore, we need not worry about eating or lodging. Despite such good fortune, people choose to remain 'in the dark' - what a shame! One should feel ashamed about this and repent. One should chastise one's mind; otherwise, in the future one will have to face a difficult and painful life.

Following the advice of my spiritual master, I am grasping the feet of everyone and entreating them with folded hands to please follow this path upon hearing my prayer. If you do, I will remain eternally grateful. O beloved devotees, have mercy on me! I am spreading my begging bag open before you and asking for charity. Do not turn me away from your door empty-handed. This is my final prayer to you.

Your servant, the most fallen of human beings, lower than the lowest,
Aniruddha Dāsa

Note: Please give a copy of this letter to Śrī Niṣkiñcana Mahārāja and Harihara dāsa (Haripada dāsa), and then distribute photocopies to others.

One difficulty in obtaining Bhagavān

Practicing *brahmacarya* (celibacy) is the only means of obtaining Bhagavān. Engaging the eleven senses in the path of spiritual emancipation and contemplation is the broader and comprehensive meaning of following *brahmacarya*. Within this definition is the specific aspect of abstaining from sexual union. For a man, the act of engaging in union with a woman eliminates the ghee (semen) from his body that is the equivalent of the energy produced from his intake of food for forty days. Thus, it is important for a man who is attached to devotional service (bhajanānandī) to protect that ghee; otherwise, he will lose all the bliss he had been feeling in his devotional service.

The energy within the body is invaluable, and when it is depleted, the value of one's body is reduced to that of hay. If this happens one will start experiencing pain throughout the entire body. Coughs and colds will repeatedly attack the body, and one will experience repeated fevers. Numerous diseases will harass the body. If strength in the form of semen is abundant in the body, then these enemies will have less power to attack. Diseases resulting from lack of celibacy are weapons of *māyā*, and they impede one's advancement on the path of bhakti.

Whenever a devotee advances on the path of devotional service, Indra Mahārāja sends Cupid to harass that devotee and break his celibacy. Consequently, the path of devotion that was previously wide open becomes closed. When the path of devotional service is bright and effulgent, Cupid's power remains feeble. Indeed, Cupid runs away in fear of a *nāma-niṣṭha* devotee, thinking, "If this *nāma-niṣṭha* devotee becomes angry with me, he will burn me to ashes." Cupid is skillful in destroying vows of celibacy; therefore, he is considered to be an expert in causing the mellow of devotional service within a devotee's heart to dry up.

After deeply contemplating this issue, Śrī Gaurahari warned His male devotees about talking with women. The female form is *māyā*'s infallible weapon from which it is very difficult for a man to save himself. When ghee and fire are in proximity, the ghee certainly melts. In this regard one should think carefully and remain vigilant. It is foolishness when one chops his own foot with an axe, and then requests others to save him. After the age of forty or fifty, the body does not manufacture any new semen. Śrīla Gurudeva revealed all

these secrets to me. No one can hide anything from me. Everyone should be given a copy of this letter, so that all become alert. Only one who genuinely desires to serve Bhagavān will become fully aware of this hazard and proceed cautiously. One who does not truly desire to serve Bhagavān is an imposter. Sometimes Śrīla Gurudeva inspires me to write words that may pierce the reader's heart. However, one who is qualified and deserving will not feel bad; only one who is undeserving will curse me. These instructions are meant for the welfare and auspiciousness of everyone.

We have been given the example of Śrī Haridāsa Ṭhākura, who used to daily chant three hundred thousand holy names. Rāmacandra Khān sent a prostitute to degrade him, knowing very well that if Śrī Haridāsa Ṭhākura associated with her even once, then he would lose the potency to chant three hundred thousand holy names. His ecstatic absorption and empowerment in chanting would be destroyed, and his mind would fall down from its elevated level of consciousness. Thus, *māyā* would control him. However, the prostitute was not able to deviate him, because the power of *hari-nāma* was much higher than the power of the prostitute's seductive charms and of her enthusiasm to conquer and control her victim. Therefore, Haridāsa Ṭhākura's mind did not succumb to her feminine attraction, which was so great that simply by glancing at her beauty the minds of even the most sober people would become agitated. There is no comparison between the infinite bliss of devotional service and the paltry zest of sex life. Śrī *hari-nāma* alone protected Śrī Haridāsa Ṭhākura; his mind, remaining fully equipoised, did not experience even the slightest degradation. The mind of the prostitute, on the other hand, became inclined toward the practice of devotional service.

I am seeing that everyone is influenced by lust, although externally they pretend to be immune to it. When one begins to relish the mellow of devotional service, one never again experiences lust. Only lust poses a hurdle to relishing devotional mellows; there is no other blockage. When one commits an offense, *māyā* contrives an attack of lust upon the offender; then, the lusty mind of the offender can find no satiation or fulfillment in sense gratification. Fire increasingly blazes with the addition of ghee; similarly, the more sex life one enjoys, the more addicted to it one becomes. However, if excessive ghee is added, the fire will be extinguished. In

the same way, if one overindulges in sex life, one’s body becomes weak and one’s ability to engage in sex is decreased or even destroyed.

The only means for saving oneself is to honor less *prasāda* and sleep in a bed separate from one’s spouse. Devotees should discuss among themselves the distress caused by sex indulgence. Only then will one advance on the path of devotional service. Otherwise, one’s behavior is only a pretense or show. When a devotee experiences the mellow of devotional service that is full of divine love and affection, lust cannot come anywhere near him. Darkness cannot exist in an illuminated place. Where there is lust, pure love is absent. However, if one practices resolute celibacy (*naiṣṭhika-brahmacarya*), pretentious love will be transformed into real love.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 3

Date: May6, 2008
Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa, the most fallen of human beings, lower than the lowest, offers his daṇḍavata *pranāmas* to the lotus feet of Bhakti-sarvasva Niṣkiñcana Mahārāja, who is a most respectable and excellent devotee, a great soul, and my instructing spiritual master. I pray to him with folded hands that I shall be able to render loving devotional service to Bhagavān.

The importance and greatness of the spiritual master are superior to those of Bhagavān

The *Śrīmad-Bhāgavatam* describes the pastime of Jaya and Vijaya, the two gatekeepers of the Vaikuṇṭha planet of Lord Nārāyaṇa. In this pastime Bhagavān addressed the four mental-born sons of Lord Brahmā (Sanaka, Sanātana, Sanandana, and Sanat) as follows: "O my dear devotees, I am telling the truth when I say that the devotees are My worshipable lords and deities. I cannot have peace and happiness without the devotees. I appear in every universe just to perform pastimes with them. The devotees belong to Me and I belong to them. There is no other reason for Me to descend or incarnate in the material universe."

If Bhagavān is the devotees' treasure, then what can be said about Śrī Gurudeva, who is a direct manifestation of Bhagavān? The scriptures proclaim as follows:

gurur brahmā, gurur viṣṇu, gurur devo maheśvaraḥ
gurur sākṣāt para-brahma tasmai śrī guruve namaḥ

"The spiritual master is as good as Lord Brahmā, the creator, because he plants the seed of the desire-creeper of devotion in the heart of the disciple. He is as good as Lord Viṣṇu, the sustainer of the universe, because he maintains and guards the desire-creeper of devotion in the heart of the devotee. He is as good as Lord Śiva, the destroyer, because he destroys all the unwanted habits and evil impressions, that represent the weeds around the desire-creeper of devotion, in the heart of the devotee. The spiritual master is regarded as non-different from the Supreme Lord, because he is very dear to Him. I offer obeisances to such a merciful spiritual master."

dhyāna mūlaṁ guru-mūrtiṁ, pūjā-mūlaṁ guru-padam
mantra-mūlaṁ guru-vākyam, mokṣa-mūlaṁ guru-kṛpā

“The transcendental body of the spiritual master is the ultimate object of meditation for the dedicated disciple. The lotus feet of the spiritual master are the object of worship of the sincere disciple. The instructions of the spiritual master are the transcendental mantras for the bona fide disciple. Therefore, the *hari-nāma* and *dīkṣā*-mantras must be heard first from the mouth of the spiritual master. The disciple attains emancipation and entry into the spiritual world only by the causeless mercy of the spiritual master.”

śrī-guru pada-nakha maṇi-gaṇa jyoti
sumarata divya-dṛṣṭi hiya hotī

“The splendor of the gems of the toenails of the blessed Guru manifests divine vision in the heart of a disciple who thinks of it.”

ugharahiṁ vimala vilocana hiya ke
miṭahi doṣa duḥkha bhava-rajanī ke
sūjhahiṁ rāma-carita mani-mānaka
gupta pragaṭa jahaṁ jo jehi khanika

“Its luster disperses the shadow of bewilderment; highly blessed is he in whose chest it shines. With its appearance the bright eyes of the mind are opened; the evils and sufferings of the night of mundane existence disappear; and gems and rubies, both easily found and hidden, from various mines, come to light in the form of stories of Śrī Rāma.”

kavaca abheda guru-pada pūjā
ehi sama vijaya upāya na dūjā

“The worship of the lotus feet of one’s spiritual master is like impenetrable armor. No other means is as efficacious for securing victory.”

rākhahi guru jo kopa vidhātā
guru virodha nahi kou jaga trātā

“If Providence is angry with you, the spiritual master can still protect you. However, if the spiritual master is displeased with you, then there is absolutely no one who can protect you.”

jo saṭha guru sana irṣā karahiṁ
raurava naraka koṭi juga parahiṁ

“That wicked person who maintains envy toward his merciful spiritual master shall suffer in the Raurava hell for billions of millenniums without any respite from the torment.”

trijaga joni puniṁ dharahi śarīrā
ayuta janma bhariṁ pāvahīṁ pīrā

“After release from the Raurava hell, such an envious disciple shall again obtain material bodies in the upper, middle, and lower planetary systems and continue to suffer by experiencing billions of births and deaths.”

It has been seen and directly experienced that any devotee who has opposed his spiritual master in the past, and is opposing him in the present, can never be peaceful and happy. *Hari-nāma* cannot manifest on his tongue because *hari-nāma* is actually the incarnation of Bhagavān in Kali-yuga. An offender to the lotus feet of the spiritual master has a mood of opposition towards Bhagavān; therefore, he will certainly be punished in the Raurava hell.

Śri Gurudeva is a direct, beloved associate of Bhagavān. Bhagavān Himself comes in the form of the spiritual master to bestow mercy upon the living entities. Simply by following the orders of the spiritual master, one can live his life in agreement with the scriptures. One who conducts his life in this manner can receive the audience of Bhagavān; he alone purchases Bhagavān.

The chanter of *hari-nāma* will experience the direct power of the remembrance of *hari-nāma* if he abides by the following process. As soon as he takes the chanting beads in his hand, he should remember the spiritual master and pray to him, because he has received *hari-nāma* only by the spiritual master’s mercy. Subsequently, he can remember any other great devotee or incarnation of Bhagavān and continue chanting. The mind will never be attached to the holy name through one’s own power; it will remain wandering or enter into deep sleep.

The mind will become steady if one adopts the following method. Mentally sitting at the feet of great devotees of Bhagavān, one should utter *hari-nāma* loudly or softly. One should continue chanting *hari-nāma* and let these great devotees hear it. After chanting two or four rounds, one should utter the following prayer so that Bhagavān can hear it:

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa pāhi mām
rāma rāghava rāma rāghava rāma rāghava rakṣa mām
rāma rāghava rāma rāghava rāma rāghava trāhi mām

“O Kṛṣṇa, please maintain and save me. O Rāma, descendent of King Raghu, please protect and deliver me.”

If you follow this method, Bhagavān’s mercy will certainly shower upon you. This prayer is saturated with the mood of direct

surrender to the Supreme Lord.

Śri Caitanya Mahāprabhu used to weep while chanting *hari-nāma* and intermittently offering this prayer. He used to call out, "Where shall I go? Where shall I find You? O Vrajendra-nandana (son of Nanda Mahārāja)! O Muralī-vadana (Lord Kṛṣṇa with His flute on His mouth)! O Yaśodā-nandana (son of Mother Yaśodā)! O Kaṁsa-nikandana (killer of Kaṁsa)!" He used to shout and weep uncontrollably. Even if one does not chant so much, if he continues to follow this method he can still reach the state of love of Godhead. However, the chanting should be done from the core of one's heart. One should also avoid all offenses while chanting. Then only will the state of love of Godhead manifest. Śrīla Gurudeva one hundred percent guarantees this.

Any living entity who chants *hari-nāma* even disrespectfully or carelessly will be saved from taking birth in the eight million four hundred thousand species. All paths are wide open when one chants the pure holy names. No one can stop a person who is chanting the pure holy names from reaching the abode of Bhagavān.

What is the nature of Bhagavān's abode? Words cannot describe it; the tongue does not have eyes to see it, and the eyes do not have a tongue to describe it. I have received the order of my spiritual master to describe in even a small way something about that divine abode. The spiritual world as described here has been revealed in my mind during meditation. By the power of my spiritual master, I have gathered the courage to share this revelation. The devotees should bless me so that I can be successful in this endeavor.

Every particle of that transcendental land is so effulgent that one seeing it is almost blinded. Trees and plants there display variegated transcendental colors attractive to the mind, and shine their beautiful luster in all directions.

A sweet, melodious sound vibration that is very attractive to the ears continuously resonates there. A living entity who hears this enters into a slumber-like state, as if he were relishing intoxicating nectar. It is impossible to describe this topmost happiness with words. Various types of birds sitting on the branches of the trees always sing songs glorifying Rādhā-Kṛṣṇa. Those who hear their sweet chirping become immersed in intoxication.

This transcendental abode of Goloka covers such a vast area that it is impossible to calculate its measurement. The enjoyers of

mellows who possess various types of divine moods are continuously submerged in the waves of intoxication of Rādhā-Kṛṣṇa's variegated pastimes.

Wonderful indeed is the luster of Girirāja, which spreads upward until touching the sky! The kal-kal sound of innumerable waterfalls always resonates. The effulgence of different kinds of trees is also wonderful. A variety of birds sits in these trees and sweetly sings about Rādhā-Kṛṣṇa's pastimes in their particular bird language, which attracts the ears of other living entities.

At the base of Śri Girirāja, the all-attractive waves of Śrī Yamunā continuously rise and fall due to being absorbed in bliss from witnessing Rādhā-Kṛṣṇa's form and qualities. Wonderful rows of trees sway on the banks of the Yamunā River, and a steady flow of sweet honey oozes from these trees. That place is not illuminated by the light of the sun and the moon; rather, every living entity there radiates effulgence.

Only one who has offered his mind to the lotus feet of Śrī Kṛṣṇa can go there, where there is not the slightest bit of suffering due to hunger, thirst, mental and bodily ailments, or old age. Such a person's mind always remains intoxicated in the topmost bliss. Whenever he wants to go somewhere, a transcendental airplane immediately manifests for his use. Simply from a desire in the mind, all facilities easily become available. In other words, the residents of Goloka need not make any personal efforts; all facilities and paraphernalia for fulfilling their desires automatically manifest. There is no limit to the bliss in Goloka, which bliss cannot be described by words, but only experienced. No one is capable of describing it fully; its glories can only be hinted at by writing.

In this material world everyone's senses are dull, and these dull senses cannot reach the ecstatic moods of Goloka. A person who is unable to speak cannot describe the taste of any delectable foodstuff; similarly, a devotee does not have the capacity to describe the wonderful transcendental nature of Goloka. I have simply furnished some hints using material words. Readers should try to directly realize these things through experience and intelligence. One can meditate on the above-mentioned glories of Goloka while chanting *hari-nāma*, and the mind will not go anywhere else. One should mentally sit at the feet of many great devotees and chant the holy name so that they can hear it. There is no limit to the number of

devotees with whom you can mentally associate while chanting.

A perfect description of Śrī Goloka-dhāma cannot be given in words. Even if one continually writes for innumerable millenniums, one will never be able to fully describe its divine nature. Whatever I have described by the merciful empowerment of Śrīla Gurudeva is nothing but a shadow and material representation of the transcendental abode of Goloka. Not even a high-class, liberated, swan-like devotee can adequately describe the actual luster and sound vibrations emanating from Goloka-dhāma.

Goloka-dhāma is eternally situated above all other planets, and it is never destroyed. Every living entity in this abode is immortal. Bhagavān is controlled by His quality of mercy, and He sends living entities who are His eternal associates in Goloka-dhāma to the innumerable material universes to deliver the conditioned living entities. Such an eternal associate of the Lord descends in the form of the spiritual master, who bestows auspiciousness on every living entity who comes in contact with him by giving spiritual initiation and instructions regarding devotional service. Bhagavān's potency remains fixed in such an eternal associate. Therefore, an ordinary living entity becomes attracted upon seeing or hearing about such a devotee. As per the description of *Śrīmad-Bhāgavatam* (4.9.10-11), Bhagavān manifests the symbols of His weapons and paraphernalia, such as the conch-shell, discus, club, lotus, Vaijayantī garland, and trident, on the palms and soles of His devotees so that ordinary living entities can develop unbreakable faith upon seeing those symbols.

The *Śrīmad-Bhāgavatam* (4.15.9-10) states:

"Lord Brahmā, the master of the entire universe, arrived there accompanied by all the demigods and their chiefs. Seeing the lines of Lord Viṣṇu's palm on King Pṛthu's right hand and impressions of lotus flowers on the soles of his feet, Lord Brahmā could understand that King Pṛthu was a partial representation of the Supreme Personality of Godhead. One whose palm bears the sign of a disc as well as other such lines should be considered a partial representation or incarnation of the Supreme Lord."

Only faith can lead to the audience of Bhagavān. In the absence of faith, devotional service remains devoid of nectar. Also, devotional service rendered in the Lord's temple only bears fruit when one has accumulated faith in the heart; otherwise, that service

is like that of a puppet or wooden doll. This cannot make one's future brighter. It can be seen that although some devotees have rendered service in the temple throughout their entire lives, they have not developed even an iota of taste for chanting *hari-nāma*. This is because their endeavors were without any real faith. It is necessary for one to both chant *hari-nāma* and render devotional service.

The transcendental pastimes of Śrī Gaurahari give an example of this. When the devotees inquired from Him what their ideal duties should be, He replied, "It is certainly necessary to engage in Deity worship; however, if this is not possible, one must carry out two duties without fail. Firstly, one must chant *hari-nāma*, and secondly, one must render service to the devotees by one's mind, activities, and words. If you continue to do these two paramount duties, you will obtain the ultimate goal of human life; namely, love of Godhead. Even householder devotees should not use their time for anything else." So, one can conclude that it is absolutely necessary for every *sādhaka* (practitioner of devotional service) to chant one hundred thousand holy names, or sixty-four rounds of the Hare Kṛṣṇa *mahā-mantra*, per day. Whether the mind is absorbed in the chanting or not, one can certainly utter at least the semblance of the holy name (*nāmābhāsa*) by one's tongue. By chanting the semblance of the holy name, gradually the pure name will arise.

The semblance of the holy name is billions of times superior to the *karma-mārga* (path of fruitive action) and *jñāna-mārga* (path of mental speculation). Even the holy name that is chanted: while alluding to something else, jokingly, angrily, or disrespectfully is far superior to reciting all the *Vedas*, visiting all the holy places, giving all types of charity, or engaging in all sorts of auspicious activities. Therefore, we see in society that people greet each other by calling out holy names such as rāma rāma sā, jai gopīnāthajī kī , or jaya sītā-rāma. By such conduct one continues to accumulate eternal pious merit, and after many lifetimes this results in the association of saintly persons. When the living entity receives such association, all the doors leading to his ultimate auspiciousness become wide open.

Who actually loves Bhagavān? Everyone is enchanted by the charms of the illusory potency of Bhagavān. In this age of Kali, the age of quarrel and hypocrisy, only about one in a billion persons is attracted to Bhagavān, because most people do not have saintly

association. One receives this saintly association due to one's accumulated pious merits, and Bhagavān's causeless mercy. Even if one serves a saintly person unknowingly, one automatically receives the mercy of Bhagavān. Bhagavān becomes greatly indebted to that person because he has served the child of Bhagavān; namely, a pure devotee. Bhagavān has two kinds of children: the devotee or saintly person, and the non-devotee or atheist. While Bhagavān is indifferent to the non-devotees, He diligently and continuously looks after and protects the devotees. Śrī Nārada was the son of a maidservant, but by good fortune he was able to honor in his childhood the remnants of saintly persons. He achieved perfection as a result of that service, and since then he wanders throughout the planetary systems singing, "Nārāyaṇa, Nārāyaṇa" to the accompaniment of his vīṇā, or lute. Rendering service to saintly persons is of paramount importance. Such service is superior to even service rendered directly to Bhagavān.

punya eka jaga mein nahīṁ dūjā
mana krama vacana sādhu-pada pūjā
tinape sānukūla muni devā
jo taja kapaṭa kare sādhu-sevā

"Rendering devotional service to saintly persons by one's mind, actions, and speech is the only real pious activity in the world. No other pious activity really matters. The sages, demigods, and deities become favorable to those who render non-duplicitous service to saintly persons."

daśa aparādha chāḍi nāmera-grahaṇa
ihāi naipuṇya hayaṁ sādhana-bhajana

"Real expertise and completeness in devotional service is to chant *hari-nāma* and avoid the ten offenses against the holy names."

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 4

Date: July 5, 2008
Chīṇḍa kī Ḍhāṇī

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of his beloved instructing spiritual master and the best of the devotees, Bhakti-sarvasva Niṣkiñcana Mahārāja, with the request that he bless me so that I will be able to chant pure *hari-nāma*.

Discussion of the unlimited power in the transcendental sound *oṁkāra* (*praṇava-śabda*)

Praṇava, or the *oṁkāra* transcendental sound, manifested from the lotus mouth of Bhagavān. From this oṁ the vowels *a, ā, i, ī, u, ū, e, ai, o, au, aṁ* and *aḥ*, and the consonants *ka, kha, ga, gha, ṅa, ca, cha, ja, jha, ña, ta, tha, da, dha, na, ṭa, ṭha, ḍa, ḍha, ṇa, pa, pha, ba, bha, ma, ya, ra, la, va, śa, ṣa, sa* and *ha*, manifested.

All syllables and sounds (*śabda*) are products of these vowels and consonants. Sentences and speech (*vākya*) come into being from the root syllables. When *vākya* enters the mind (*antaḥkaraṇa*) through the ears, one experiences happiness or distress in the heart. This experience of happiness and distress causes movement in the gross senses, and the consequent awakening of the propensity to act.

In the absence of *śabda*, activities in the innumerable *brahmāṇḍas* (material universes) cannot take place. All the living entities perform *karma* (duties or actions) through the medium of *śabda*. Therefore, the *dharma-śātras* (religious scriptures) proclaim:

karma pradhāna viśva raci rākhā
jo jasi karahi so tasi phala cākhā

(Śrī *Rāma-carita-mānasa*)

"The whole world is governed by the law of *karma* (action and reaction). One reaps what one sows."

If no duties had been prescribed, the creation would not have manifested and Bhagavān would not have descended to the material world as the various *avatāras*. Being fond of performing variegated pastimes, Bhagavān has prescribed duties for everyone so that He can arrange those pastimes. Bhagavān does not experience bliss or delight in the absence of His devotees. Bhagavān's pastimes and creations are only for the sake of the devotees.

Human beings are being chased by their *karma*. If one engages in the auspicious activities prescribed in the religious scriptures, he goes to planets where he experiences happiness, tranquility, and comfort. If one performs actions that are opposed to the scriptural edicts, he goes to planets where he experiences distress and discomfort. Innumerable *brahmāṇḍas* (universes) are situated in every pore of Bhagavān's transcendental body; their number cannot be calculated.

Transcendental sounds combine to manifest the spiritual scriptures, while mundane sounds combine to produce the material sciences. Scriptures give rise to peace and spiritual happiness, while material sciences are the cause of material happiness and distress.

The question may arise: "What transcendental sound bestows the topmost bliss, and what mundane sound keeps one immersed in an ocean of distress?" Mundane names are indicative of ignorance. The transcendental name of Bhagavān is knowledge which destroys distress at the very root. Mankind can approach the Lord's eternal abode through the holy name of Bhagavān. When one reaches Bhagavān, one is permanently delivered from the material ocean of distress.

The following example demonstrates the consequences of mundane sound. Suppose Mr. X curses Mr. Y; Mr. Y hears that sound and it enters his heart. What more needs to be said? Krodha (anger) arises in Mr. Y's heart, and as a result he becomes wild with rage and all of his knowledge and discrimination are destroyed. When this happens, Mr. Y loses his power of reason and attacks Mr. X, slashing his throat with a knife. In this way, a life is lost by mundane sound. If Mr. X had cursed Mr. Y only within his mind, Mr. Y would not have heard the provoking sound, and the poison of anger would not have entered his heart. Thus, this tragedy would have been avoided. The conclusion is that the act of hearing has serious consequences.

Similarly, if one does not carefully listen to *hari-nāma*, the effect of *hari-nāma* will not manifest in his heart. Therefore, it is highly beneficial to listen attentively to the holy name. Then the power of the holy name can take effect, allowing this transcendental sound vibration to eliminate anger and awaken love of Godhead (prema).

If we study the scriptures, we can learn that there is an art of creating arrows of sound (*śabda*-vedhī) that are capable of drying

up an entire ocean or causing a huge fire. By knowledge of *śabda-*vedhī , one can ignite the oil lamps during ceremonies at the time of dīpaka-rāga, the lamp song. Also, when people would sing the song that invited the monsoon clouds (megha-rāga), profuse rain would come. Tānasena and Baiju-bāvarā were scholarly authorities or pundits who were expert in these songs. Further, the sound of the bugle was used to mark the beginning of a war. Nowadays, words spoken over mobile phones are agitating people all over the world. So, we see that sound has great power; therefore, practitioners must accept the sound of *hari-nāma* and listen to it carefully.

If mundane sound can agitate everyone in the world, should *hari-nāma* have less power or efficacy? One only thinks like this in the absence of faith. *Hari-nāma* alone is the pāraka-mantra, or incantation that bestows love of Godhead, in Kali-yuga.

No sound vibration, mundane or spiritual, is effective unless it is heard attentively. Mundane sound is effective only after it is uttered properly and correctly; however, *hari-nāma* is effective even if one chants disrespectfully or with disdain.

When Mr. X produced the mundane sound vibration of cursing Mr. Y, Mr. X lost his life. In contrast, if one chants the transcendental sound vibration of *hari-nāma*, it is the false ego that will have its throat slashed and lose its life. As the head of the false ego - the conception of 'I' and 'mine' - is cut off, the mood of surrender automatically arises in one's heart.

The practitioner who has accepted *hari-nāma* is on the easiest, simplest, and most accessible path for obtaining Bhagavān. Nevertheless, people are so unfortunate that they are hesitant and lazy when it comes to uttering Bhagavān's holy name. This is a most regrettable situation. One should carefully consider that he does not know when he will get the human form of life again, and that by neglecting spiritual life he risks remaining submerged in an ocean of distress for all eternity. Right now one should ponder: "Am I happy at this moment?" Young people are unhappy due to the burden of academic studies and the scarcity of employment opportunities. Everyone is distressed due to poverty, tyrannical rulers, quarrelsome neighbors, and conflicts among family members and coworkers. For many people there is not even a trace of happiness. Sadly, people do not feel any attachment to Bhagavān, who is an ocean of bliss. Thus, they simply weep day and night, and in the future they will continue

to shed tears.

Folding my hands before you and also catching hold of your feet, I pray that whoever reads this letter will chant sixty-four rounds of *hari-nāma* daily while attentively listening with his ears. My Gurudeva guarantees that anyone who follows this instruction will become qualified to achieve the four goals of human life: economic development, religiosity, sense gratification, and salvation. Moreover, at the time of death he will go to the abode of Bhagavān, which is an unlimited ocean swelling with blissful waves. His distress will be eliminated at the root and will be gone forever.

Rather than sending His messengers to a person who has accepted *hari-nāma* and absorbed himself in chanting, Bhagavān Himself personally comes to claim such a surrendered person. In this very lifetime, his material and spiritual existence becomes blissful; Kali, the personality in charge of this quarrelsome iron-age, cannot even look in his direction. Do not have even the slightest bit of doubt in this matter.

During hari-kathā, Lord Śiva explained to his consort Umā:

sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

"Human beings who chant and listen to the holy names of Lord Hari with honor and respect can cross the ocean of material existence, like crossing the water contained in the hoof-print of a cow."

kahau kahā lagi nāma baḍāī
rāma na sakahi nāma guṇa gāī

"I do not have sufficient words to glorify the holy name; not even Lord Rāma can adequately glorify it."

sunahu umā te loga abhāgī
hari taji hoya viṣaya anurāgi

"O Umā (Pārvatī), people who forsake Lord Hari and become engrossed in the sense objects are unfortunate."

lābha ki kichu hari-bhakti samānā
jehi gāvahi śruti santa purānā

"The *Vedas*, Purāṇas, and saintly persons declare that there is no benefit equal to that attained by the devotional service of Lord Hari."

hāni ki jaga ehi sama kichu bhāī
bhajiye na rāmahi nara tana pāī

"Is there any loss as great as that of not worshipping Lord Rāma

despite having obtained the human form of life?”

This human body is the gateway to Vaikuṇṭha; if we fail to take advantage of this entrance, we may never get this opportunity again. Time is very unreliable; at any moment this gateway could be destroyed. One may have to suffer in hell, the abode of unspeakable miseries. Try to understand this right now; I am pleading with you with folded hands. If you adhere to the above advice, both you and I will benefit. If you begin to chant one lakh of hari*nāma*, following the order of Śrīla Gurudeva, my happiness will know no bounds.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 5

Date: May 1, 2008
Chīṇḍa kī Ḍhāṇī
Ekādaśī

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of his most worshipable

instructing spiritual master and the best of the devotees, Bhakti-sarvasva Niṣkiñcana Mahārāja, with the prayer that I develop relish for chanting *hari-nāma*.

The mirror to evaluate the level of one's devotional service

(This narration regarding seeing one's progress in the mirror of the heart was inspired by Bhagavān)

1. Does your mind become naturally absorbed in devotional service to Bhagavān?
2. Does your mind remain steady in noisy, distracting situations?
3. Does your mind become elated when you achieve honor, fame, or prestige?
4. Does your mind remain steady during calamities?
5. Are you enthusiastic to engage in devotional service?
6. Do you feel that you have control over the senses?
7. Are you able to remember Bhagavān during distressful situations?
8. Do you feel distress in your heart upon observing distress in other living entities?
9. Is your mind agitated upon hearing criticism of yourself or others?
10. Are you anxious to hear discussions about Bhagavān?
11. Do you wish for the well-being of all living entities?
12. Do you feel bliss upon meeting a saintly personality?
13. Do you experience severe distress when separated from saintly persons?
14. Are you inclined to stay at the lotus feet of saintly personalities for long periods of time?
15. Is your greed for the bliss of devotional service increasing?
16. Does your heart feel distressed when there is a decline in your devotional service?
17. Do your dreams include Bhagavān, saintly persons, temples,

and holy places?

18. Do the eight spiritual ecstatic transformations ever manifest during your dreams?

19. Are you inspired to get up at 2:00 AM or 3:00 AM to engage in devotional service?

20. Does a wave of intoxication and playfulness arise in your mind during devotional service?

21. Are you averse to mundane talks?

22. Have the urges of the senses been subdued?

23. Have you surrendered all of your prescribed duties to Bhagavān?

24. Have you recognized material existence to be an ocean of misery?

25. Have you realized that death is fast approaching?

26. Do you offer respect to devotees situated at a lower level than you by bowing down?

27. Do you remain absorbed in devotional service by regarding Śrīla Gurudeva to be an eternal loving associate of Bhagavān?

28. Do you desire the well-being of even an enemy? Has the mood tṛṇād api sunīcena – humbly thinking oneself to be lower than the straw in the street – manifested in your heart?

29. Are you earning your money honestly, without desiring to usurp the rights of others?

30. Do you desire to live simply?

31. Are you satisfied with whatever you have?

32. Do you experience emotional ecstasy when you have darśana of the Deity in the temple?

33. Do you experience the eight spiritual ecstatic transformations (*aṣṭa-sāttvika vikāras*) while remembering and singing the holy names and glories of Bhagavān?

According to the degree that the above-mentioned moods have awakened in one's heart, one can evaluate his position in devotional service. It is like looking in a mirror. These moods are aspects of the true nature of surrender to Bhagavān.

Development of love of Godhead by practice of celibacy (*brahmacarya*)

(By the order and inspiration of Śrīla Gurudeva)

1. If one puts fire and ghee (clarified butter) next to each other, the ghee will certainly melt. One's spouse is like fire, and one's energy is like ghee.
2. It is spiritually beneficial for one and one's spouse to sleep on separate beds.
3. One should wear an undergarment (*laṅgoṭa*) at night, and before going to sleep a man should turn the penis toward the navel so as to avoid tension.
4. One should wash the hands, feet, and mouth with cold water and sleep on one's left side.
5. One must chant one or two rounds of *hari-nāma* while mentally sitting at the lotus feet of Śrīla Gurudeva and having him listen. This will protect one in all circumstances; it is the guru-kavaca, the protective armor of the spiritual master.
6. One intercourse consumes more energy than that accumulated by forty days of food intake. If the ghee of the body (semen) is frequently released, the body is susceptible to attack by diseases. Soon one's hair will become grey; one's vision will begin to fail; and one's teeth will start falling out. Also, one will suffer from excess acidity, high blood pressure, asthma, and general bodily pain.
7. One should refrain from intercourse: on festival days, on holy days, on Tuesdays, on Ekādaśī, on *aṣṭamī*, on *navamī*, on *trayodaśī*, on *caturdaśī*, in the evening, during daytime, during menstruation, when sick, and when mutual desire is lacking. Intercourse in these situations is inauspicious and displeases the demigods; as a result one's lifespan is reduced, one experiences anxiety, and one's wealth is lost.
8. Eating food which is too rich or tasty arouses lust. Therefore, one should take food while surrendering to *hari-nāma*; in other words, one should eat while mentally chanting *hari-nāma*.
9. The more enjoyment you provide to the senses, the stronger they become. If you withhold enjoyment from them, they will weaken and die. Therefore, do not supply objects of enjoyment to the senses.
10. If we conduct ourselves according to the personal examples

set by our spiritual masters, we will be able to conquer lust. Both husband and wife should be very careful in this regard.

11. In the daytime, at any moment one may witness others involved in sex life or sensual enjoyment. If you see this, do not let your eyes look a second time. Otherwise, that sight will catch hold of your mind and the semen will begin the process of leaving the body. In this regard one should always remain alert.

Note: If you give this article to those engaged in the devotional service, you will receive the blessings of Bhagavān. One can only receive such instructions by His mercy.

The question may arise: "I do not like what you have written about celibacy; why should I give up sex life and other worldly pleasures?" My reply is given below.

Reply: Wealth and money cannot give one even one percent happiness. Externally one may feel a little happiness, but if you ask wealthy people about their state of mind, they will say, "Actually, we are miserable. We cannot find peace for even a moment. We have achieved prestige, but we have not found any peace in prestige. We have not found peace even in our dreams, and we cannot sleep at night. Our minds are filled with innumerable worries; we spend our entire nights just speculating and worrying. We have plenty to eat and drink, but we are too distressed to be hungry. We do not feel safe going anywhere by ourselves. Death is always staring us in the face. So, where is the question of happiness for us?"

If you ask rich people, "Why do you engage in business?" they may answer, "It is because we hanker for so many material possessions and prestige; it is simply our ignorance." The particular lakṣmī, or goddess of fortune, who resides in the homes of those who have become rich by immoral means is the cāṇḍālinī lakṣmī, the outcaste goddess of fortune. In the end, she will make such people suffer in hell.

By the powerful influence of Kali-yuga, those who engage in the abominable activities of outcaste dog-eaters appear to be externally happy, while those who lead a life of honesty and truthfulness may appear to be externally distressed. Only saintly persons experience true happiness, and they alone are victorious in the end. The history of the Kauravas and Pāṇḍavas is an example of this truth.

Rich people are enjoying sense gratification based on their past pious actions. When their pious merit is exhausted, they will become

beggars.

The religious scriptures show a path that leads one to complete happiness, and it is highly beneficial to take that path. Therefore, these instructions on the topic of celibacy have been penned as per the inspiration of Śrī Gurudeva, who is revealing the path for perfect, permanent happiness.

One who bases his life on these instructions will surely find true happiness.

हरे कृष्ण कहिए, सदा प्रसन्न रहिए ।

Chant 'Hare Kṛṣṇa' and be happy forever.

Śrī Śrī Guru Gaurāṅgau Jayataḥ

All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 6

Date: May 25, 2008

Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa, who is the most fallen of human beings, and lower than the lowest, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of the most worshipable spiritual master and the best of the devotees, and prays to continually advance in bhakti.

Hari-nāma is the eternal, extraordinary, transcendental seed of loving devotional service (premā-bhakti)

One may utter *hari-nāma* in any manner that one likes. When *hari-nāma* chooses to bestow full mercy, the heart of the *sādhaka* (practitioner) will become completely pure. This is a philosophical conclusion which is completely supported by scripture. Whether one touches fire knowingly or unknowingly, one will feel its burn. Whether one drinks poison or heavenly nectar knowingly or unknowingly, one will die or become immortal, respectively. The heat of the sun and the cooling effect of the moon are universally applicable to all living entities. The innate nature of any object does not depend on a person's knowledge of it. In other words, every object necessarily acts according to its inherent nature.

Thus, the *sādhaka* should have complete faith in *hari-nāma*. He should clearly and loudly utter the holy name, planting the seed of the holy name in his heart through the path of his ears. The scriptures proclaim the glories of the holy name, as shown below.

sumariye nāma rūpa bina dekhe
āvata hṛdaya sneha biseṣe

"Even if one chants the holy name of Lord Kṛṣṇa without meditating on His form, one shall develop great affection for Him, because the holy name is non-different from the form, qualities, and pastimes of Bhagavān."

When one chants the holy name with love and affection, Lord Kṛṣṇa reveals Himself as that holy name. When this happens, the pastimes of Bhagavān manifest within one's heart, like a seed gradually manifests the twigs, leaves, and flowers of a plant. Śrīla Gaura-kiśora Dāsa Bābājī Mahārāja, who was illiterate, is an example of this principle. The deep meanings of all the scriptures automatically manifested in his heart because he always chanted pure *hari-nāma*.

rāma nāma kā amita prabhāvā, santa, purāṇa upaniṣada gāvā
jānā chahiye gūḍha-gati jeu, jīṁha nāma japa jānahiṁ teu

"The saints, as well as the Purāṇas and Upaniṣads, declare that the potency of the holy name of Lord Rāma is unlimited. Only one who chants the holy name of Lord Hari understands its confidential power."

If one chants the holy name with proper respect and regard, one will reach the state of love of Godhead very quickly. However, if there is no respect, everything is useless and superficial; such chanting indicates duplicity and vanity.

A seed which has fallen on fertile soil will gradually grow no matter how that seed came to rest there. Similarly, in whatever way the holy name is uttered it will certainly destroy sins. For example, the great sinner Ajāmila became free from all his sins by chanting the name 'Nārāyaṇa'.

sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

"Human beings who chant and listen to the holy names of Lord Hari with honor and respect can cross the ocean of material existence, like crossing the water accumulated in the hoof-print of a cow."

The four mundane goals of human life - namely, economic development, religiosity, sense gratification, and liberation - are easily available to one who chants *hari-nāma*. One who has chanted the holy name of Bhagavān has already attained the results of circumambulating the earth billions and billions of times, visiting all the holy places, performing all sacrifices, reading all the Vedic scriptures, and performing all pious activities. If all these auspicious activities are combined, they still would not yield a hundredth of the benefits bestowed by chanting *hari-nāma*.

One need not worry about purity or impurity, time and place, or rules and regulations while chanting; *hari-nāma* simply has to touch one's tongue. A sinful man can counteract the reactions to more sins than he is able to commit by chanting one holy name of Hari. One has to chant the holy name repeatedly because there is the chance that the tendency to commit sins may arise in the future. All sins perish as soon as one chants the holy name even once; however, the desire to commit sins goes away only when one chants *hari-nāma*

repeatedly. The holy name instantaneously destroys the sins that one has committed in the past, is committing in the present, and will commit in the future. It is advised that one should regulate one's senses; otherwise, one will certainly commit sinful activities in the future.

Bhagavān asserts, "One may chant My holy name out of fear, due to being in distress, while sleeping, while yawning, while sneezing, in a state of apprehension, or in any other manner. My holy name is tāraka-brahma, the transcendental sound vibration that delivers the chanter from all miseries and from the repetition of birth and death." However, love of Godhead manifests only when one chants out of affection. Once, Lord Brahmā uttered the name 'Govindā' upon witnessing the distress suffered by the residents of hell. Immediately, an airplane arrived in hell to take them all to Vaikuṇṭha. All the residents of hell were delivered because Brahmā had uttered the holy name sincerely from the core of his heart. Śrīmad-Bhāgavata Mahā-purāṇa mentions that Lord Śiva tells his dear consort Pārvatī, "Although I am the lord of the whole world, I chant the name of Bhagavān Viṣṇu day and night. I have attained all eighteen mystic perfections, and bliss, by the power of the holy name. You should chant the holy name along with me. O Pārvatī, chanting the holy name of Lord Kṛṣṇa is the most straightforward, easy way to obtain Bhagavān. Even the demigods hanker to take birth in the land of India (Bhārata) so that they can take shelter of *hari-nāma* and become free from the painful life of a demigod." When all sinful desires vanish, the state of love of Godhead will automatically manifest. As long as one maintains the desire to commit sins, there will certainly be a delay in attaining love of Godhead. Therefore, control over the senses is crucial; the senses have a propensity towards sense gratification and fulfilling lusty desires. Those who claim that the glories of the name of Bhagavān are an exaggeration are great offenders. Bhagavān will summarily dispatch such offenders to hell because they accuse the devotees of falsely or inaccurately glorifying the holy name.

After the material creation came into existence, Bhagavān ordered the progenitor Dakṣa to expand it by increasing the population. However, Dakṣa was unable to do so. Bhagavān later ordered Dakṣa, "Engage in austerities; in other words, remember Me and chant My holy names." Following Bhagavān's order, Dakṣa

chanted *hari-nāma*, and then the creation began to expand.

By performing devotional service to Bhagavān, Dakṣa achieved the power to produce ten thousand sons. Later, he produced one thousand more sons. Nārada Muni initiated all of them into the renounced order of life.

The lesson of this discussion is that without *hari-nāma*, a practitioner (*sādhaka*) remains devoid of any spiritual potency. One cannot accomplish anything by one's own effort and strength. Therefore, I am repeatedly requesting everyone to chant more and more *hari-nāma*; this is the only way that you will be happy.

One does not necessarily receive the human form of life over and over again, so please do not waste this excellent opportunity. There is no greater loss than neglecting *hari-nāma*. By persistently chanting, you will bring about auspiciousness and welfare for both me and yourself. If you do not heed my prayer, then you will have to suffer excruciating pain and distress. Masterjī, my spiritual teacher, once called me to tell me that Śrīla Bhakti-ballabha Tīrtha Gosvāmī Mahārāja had mentioned me. I am delivered because he has remembered such a lowly person as me.

The most powerful weapon of the illusory potency (*māyā*) of the Lord is sex desire (*kāma*-vāsanā). Lust (*kāma*) makes you powerless and causes your mind to fall down from its elevated state. Lust arises from acceptance and rejection. It first awakens from the citta (consciousness), and if it is not suppressed at the level of consciousness, it reaches the senses, where it goes out of control. Therefore, lust should be cut off at the stage of acceptance and rejection.

Kāma, or sex life, is not bad in itself; it is *kāma*-vāsanā, or hankering for sex life, that is harmful. Although *kāma* can be subdued by devotional service, *kāma*-vāsanā may remain active in the heart. Repeated chanting of *hari-nāma* gives rise to an interaction between the holy name and one's tongue which ignites the fire of separation from Bhagavān. When one starts to hanker for Bhagavān, eight transcendental ecstasies (*aṣṭa-sāttvika vikāras*) begin to manifest. When one reaches such a state of ecstatic devotional service, Indra orders Kāmadeva (Cupid) to attempt to make that devotee fall down. Due to the influence of Cupid, that devotee may associate with someone of the opposite sex, and then the devotional potency of that chanter vanishes. Previously, that

devotional potency was causing the nectar of bhakti to flow out from that chanter's heart, resulting in ecstatic tears and horripilaton. However, due to sex indulgence his devotion is washed away by the strong current of *māyā*. One may be in householder life, but one should not become entangled in it. Many of our spiritual masters were householders, and devotee children took birth in their families. They were not engrossed in householder life; they engaged in limited, authorized sex life but had absolutely no hankering for sensual pleasure.

While each of Śrī Kṛṣṇa's wives had ten sons and one daughter, Śrī Kṛṣṇa was known as *yogīrāja*, the best of mystics. The whole material creation was filled with the sons of Brahmājī. Thus, Śrī Kṛṣṇa and Brahmājī performed their duties without becoming entangled. In other words, they did not hanker for sex life. Bhagavān Śrī Kṛṣṇa told Arjuna that *kāma* is the greatest enemy. The material world cannot function without desires; however, one should not take pleasure or get entangled in these desires. One should relate to desires like a lotus in water - although the lotus is always situated in water, the lotus petals remain untouched by the water.

It is not difficult to obtain Bhagavān; however, one needs to change one's lifestyle. If clarified butter and fire are close to each other, the clarified butter will certainly melt due to the heat emanating from the fire. Semen, the most powerful ingredient in the body, is like clarified butter. If one can preserve his semen, then his mind will become absorbed in devotional service. Bhagavān becomes subjugated by devotional service; Śrī Hanumānjī is an example of this truth.

A few days ago I wrote a letter entitled, 'It is very easy to obtain Bhagavān in Kali-yuga'. As long as the mood of complete surrender does not arise in one's heart, one cannot even dream of reaching the state of love of Godhead.

In order to help others reach this state of total surrender to the holy name, I described some important incidents in my life. I requested that Śrī Jauhara Mahātmājī not show that letter to anyone else because it reflects the presence of my false ego. If any devotee reads that letter, he will perceive my false ego. Due to becoming contaminated with my egoistic mood, he may commit a very serious offense, and whatever little taste he has for *hari-nāma* would vanish. I would also be implicated in that offense because it would be my

fault that his taste for *hari-nāma* was destroyed. Therefore, I forbade Jauhara Mahātmājī from revealing that letter to others.

Why did I write such a letter full of egotism? I wrote it so that devotees would have greater faith in me and become more absorbed in chanting *hari-nāma*. When Śrī Bajaraṅga-balī (Hanumānjī) met me in Bikaner and saw my palm, he told me that my palm bears three symbols of Bhagavān's transcendental weapons. If one possesses even one such sign, then he is to be known as a beloved associate of Bhagavān. Everyone who approaches a devotee who is an eternal associate of the Lord begins to follow the path that he recommends. There is no need to give evidence for a fact that can be directly experienced. As per my instructions, many practitioners are chanting more and more rounds of *hari-nāma* with taste. This is not at all due to my power; it is only by the effect of my Gurudeva's order that I am chanting three hundred thousand holy names daily. In our home, about three and a half crore holy names are being chanted per month by the mercy of Bhagavān.

Only those who want to exploit the bodies, minds, and wealth of others hanker for accolades and praise. I have an intense abhorrence for name, fame, adoration, and prestige. If someone forcibly renders service to me, I experience great distress. However, I must accept that service so that I do not commit offense to anyone. Śrī Niṣkiñcana Mahārāja and Śrī Jauhara Mahātmājī understand my state of mind. They do not regard my statements as full of egotism; rather, they consider those statements to be a means for engaging devotees in chanting. Those who read this letter and consider it to be my self-glorification would become offenders.

Actually, I should have kept my sense of egotism hidden; however, I was impelled to express my thoughts in writing so that there would not be any misunderstanding among the devotees. Such a misunderstanding could lead to me and others committing an offense. One should deeply ponder, "Can anyone chant three hundred thousand holy names daily by one's own strength?" Such chanting is clearly an extraordinary, transcendental phenomenon. Therefore, a person chanting three hundred thousand holy names daily is able to induce others to chant the same amount. Faith in a person who chants this amount is extremely beneficial.

Any egotistic statements that I have made in my letters are based on the order of Hanumānjī. He told me that I should disclose

everything to the devotees after reaching the age of seventy, so that they could follow me.

I do not perceive that I am an eternal associate of Bhagavān Śrī Kṛṣṇa. Bhagavān puts a curtain before the eyes and mind of His eternal associates such that they are oblivious of their eternal nature. All of the pārṣadas (eternal associates) of Śrī Gaurahari belong to the spiritual sky, and they always accompany Him when He descends to the material world. However, they do not know what role they play in Śrī Kṛṣṇa's pastimes. Arjuna did not know that he is also Nara, and that Śrī Kṛṣṇa is also Nārāyaṇa. Bhagavān Śrī Kṛṣṇa first revealed to Arjuna his constitutional position as His eternal associate on the battlefield of Kurukṣetra. Śrī Hanumān did not know that he was so powerful. Jāmbavān reminded him of his immeasurable strength, and only then did Hanumān realize that he was a reservoir of strength. Yaśodā did not know that she was the mother of Bhagavān; therefore, she always worried about her naughty child Śrī Kṛṣṇa. She used to tell Dāujī (Balarāma), "Please look after Kānhā. Ensure that this simple, innocent child does not drown in the Yamunā. Make sure that no demon kidnaps Him. Bhagavān has saved this boy so many times during His childhood." She used to tell Kanhaiyyā, "O Kānhā, do not go there. A *hāu* (ghost) will eat You."

My point is that you cannot know who you really are unless a self-realized devotee reveals your constitutional nature to you. Many devotees tell me, "I have developed a taste for chanting after meeting you. Previously, I had to chant the holy name by force." A devotee named Navīna phoned me to say, "Associating with you for two days established a fixed taste for chanting in my heart. Previously, I considered chanting to be a great burden." My spiritual master Śrīla Bhakti-dayita Mādhava Gosvāmī Mahārāja told his life history to everyone, including how he heard an aerial voice in the mountains. Such statements of Śrīla Gurudeva do not reflect egoistic feelings; he is only narrating the facts. Therefore, before you read the previous letter to other devotees, you should read this letter to them so that they do not think that I am exhibiting false ego. Thus, those devotees will be able to relish chanting more and more *hari-nāma* with a sincere mood of total surrender and faith in me.

I have not come to destroy or drown anyone. I have only come to deliver everyone by the order of my spiritual master. Everyone should forgive me for any offenses that I may have committed.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 7

Date: May6, 2008
Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of his most worshipable spiritual master and the best of the devotees, praying that my bhakti should go up and up and up!

Take shelter of *hari-nāma*

After taking shelter of *hari-nāma*, a strong desire awakens in one's heart. One naturally chants one hundred thousand holy names every day without fail, just like baby birds that cannot fly continuously hop around and chirp as they eagerly await their mother. As soon as their mother comes, they open their beaks wide. Similarly, a hungry calf is eager to drink the mother's milk, and a chaste wife whose husband is away from home longs for him to return. A drunkard, a lusty person, and a gambler are so determined that without fail they find their desired object, even if it is many miles away. They never get discouraged by obstacles such as cold, heat, rain, or rivers. Not caring whether it is day or night, they somehow find what they want. Similarly, a devotee who has taken shelter of *hari-nāma* gets scorched by the fire of separation from Bhagavān, and hankers for His audience day and night. He traverses long distances to participate in discussions of Bhagavān's pastimes and glories, wherever such discussions may take place. He never cares about any difficulties or obstacles. This is the true diligence of a person dedicated to the holy names.

Such a devotee is never concerned about body or home. He only hankers to immerse himself in the flowing river of hari-kathā. He does not care about hunger or sleep. The rays of the moon, which are ordinarily cooling, consistently burn his heart. The songs of peacocks, cātaka birds, and myna birds during the rainy season, which generally bring joy to the heart, are instead the cause of intolerable distress for him. Memory after memory comes to harass him. As material existence vanishes from his sight, he always remains immersed in meditation upon Bhagavān. Wherever he finds the opportunity to hear about and chant the name, form, qualities, and pastimes of Bhagavān, he becomes absorbed in meditation and weeps. He will go to any length to reach places where hari-kathā is

in progress. This is the disposition of a devotee who is truly committed to the chanting of *hari-nāma*.

One can never hope to reach this state of mind if one is not surrendered to the holy name. *Hari-nāma* is the infallible weapon to save oneself from the influence of Kali-yuga.

Red-hot iron can burn all garbage and litter to ashes, but cold iron cannot do so. Similarly, an imposter devoid of devotion, who is likened to cold iron, cannot burn the propensity for inauspicious desires of the laymen associating with him. On the other hand, a saint who is fully dedicated to the holy name is comparable to the red-hot iron. His devotion is analogous to the heat emanating from that iron. That heat can burn to ashes the propensity for inauspicious desires of those who come to him. His devotion is fully capable of purifying others' hearts.

O devotees who are very beloved to Gaurāṅga Mahāprabhu! Surrender to the holy name is like a sharp weapon. Very carefully preserve this weapon. No one will be able to harm even a single hair on your head. This is declared in the scriptures. Without chanting one hundred thousand names daily, or sixty-four rounds of the Hare Kṛṣṇa *mahā-mantra*, one cannot access this weapon. Doing this ensures one's security in this lifetime and the next. Lord Śiva advises all living entities as follows: "I have obtained all success through the chanting of *hari-nāma*. Kāla, the time factor, devours everything and everyone, and is approaching. Forget about every other method! Only *hari-nāma* will save you. Give up all other duties and pursuits, and just chant *hari-nāma*."

Only by the power of the holy name was Hanumān worthy of being worshipped. Through it, Nārada got the opportunity to visit innumerable universes, and it allowed the Four Kumāras (Sanaka, Sanandana, Sanātana, and Sanat) to attain immortality. In all four millenniums, the holy name is the tāraka-mantra, the mantra that delivers one from material existence. However, it is even more powerful in the age of Kali. Now, we have received such a straightforward, auspicious opportunity. If you miss this chance, you will repent later. Even the demigods hanker for this rare opportunity. They say, "If Lord Kṛṣṇa shows mercy to us and gives us birth in the land of Bhārata (India) during the age of Kali, then we will become eternally free from this painful demigod existence, and we will celebrate forever."

O saintly devotees, in this very lifetime you can rid yourself of your painful wanderings. You will never again get such an auspicious, straightforward opportunity. If you let this chance slip through your fingers, you will simply have to weep. If you like to weep, weep remembering the Supreme Lord, who is the ultimate father of all the living entities. Then you can be happy once and for all; all distress will be destroyed from the root.

With Śrīla Gurudeva as my witness, I guarantee you success in your spiritual endeavors. If you chant one hundred thousand holy names daily, whether the mind is focused or not, the mind will certainly become attached to devotional service. Gaurahari confirms this fact. Why is the mind not absorbed in chanting the holy name? The reason is that the mind has been wandering lifetime after lifetime. Gradually, taste for chanting will come; do not worry.

Śrīla Gurudeva gives a one hundred percent guarantee that whoever conducts his life as per the advice given herein will attain the fifth and final goal of human life. He will reach the state of love of Kṛṣṇa in this very lifetime. The chanter's mind will become detached from the material world, and absorbed in Bhagavān and His devotees. However, this state of mind is possible only when Bhagavān showers causeless mercy on the living entity by arranging for him to have the association of a *nāma-niṣṭha*-bhakta, a devotee who is fully dedicated to the chanting of the holy names. Without studying under an expert surgeon, a medical student cannot become an expert surgeon. One accomplishes material achievements only due to the pious merit of many past births; however, spiritual accomplishment is an infinitely higher triumph. Among billions of living entities, only one soul may have the tremendous spiritual pious merit necessary to achieve spiritual success. Such a soul is nearing the end of his distressful journey in the ocean of repeated birth and death.

Bhagavān shows mercy to a lost, wandering living entity by bestowing upon him the human form of life, through which he can reach His lap. However, the unfortunate living entity, trapped in the maze of the illusory potency, wastes his precious time in mundane discussions and pursuits, and thus falls down to the lowest state of degradation. Ever since a living entity gave up Bhagavān's lap, he has not been able to find a reliable shelter; there is no limit to his misfortune. Bhagavān has mercifully bestowed the human form of

life on the living entity so many times; however, due to ignorance he could not take advantage of it, and consequently he became lost in the labyrinth of the material world.

Powerful personalities such as Vṛtrāsūra, who had attained spiritual advancement but had become demons due to a curse, and all the learned devotees in this world, never demanded any material benediction of this world. They only asked for association with saintly persons birth after birth. The reason for this is that no one can obtain the lotus feet of Bhagavān, or liberate oneself from birth in the distressful lower species of life, without saintly association. One cannot get the company of saintly persons without the mercy of Bhagavān. One receives the mercy of Bhagavān only when one's pious merit from past lifetimes fructifies. Pious merit is maintained as long as one does not commit offense to any saintly person. Such an offense destroys one's pious merit at the root. Bhagavān's mercy follows a person who has received the mercy of a saintly person by good fortune.

Saintly persons are the beloved dependents of Bhagavān. If one commits an offense to them, one's entire family lineage perishes. On the other hand, if just one person in such a lineage renders service to saintly persons by body, mind, and wealth, the entire dynasty attains the lotus feet of Bhagavān.

No one is as merciful as a saintly person. Although someone may bother him, he still wishes for that person's welfare, because he is situated in true knowledge. A saintly person thinks, "This destitute living entity is full of ignorance, and does not know what is good or bad for him. If he has caused me trouble, let it be. That is simply his nature." Thus, the saint forgives even the offender.

The material creation of Bhagavān is maintained only by the presence of the saints. Bhagavān incarnates on Earth primarily for the sake of the saints. He is never happy in the absence of the saints. Therefore, He delivers the conditioned living entities by performing many pastimes with the saints. By meditating on those pastimes, a living entity becomes a saint. After transmigrating through the millions of species, one takes birth in a saintly family. After such a saintly birth, one never again has to enter the cage of the illusory potency.

The essence of all the scriptures is that one should chant one hundred thousand holy names daily. When a young child must go to

school, he may weep. Nevertheless, his parents dispatch him to school, perhaps after offering him an incentive or reward. Sometimes they may spank him if he refuses to go. However, after a few months in school, he may insist on going even if someone tries to stop him by force. At first he was not attracted to school, but then he became charmed by it because it provided him with the opportunity to play with his dear classmates and friends. O saintly devotees, whether the mind is absorbed in *hari-nāma* or not, keep on chanting. Gradually, when one has the association of saintly persons, who are like the classmates and friends in school, the mind will certainly become absorbed in chanting *hari-nāma*. After millions and millions of births, the wandering of the soul will cease forever. Śrīla Gurudeva guarantees this; do not 'miss the boat'. If you take advantage of this invaluable treasure, you will rejoice forever.

Note 1: Who really hankers for Bhagavān? Only one percent of the people really yearn for the Lord. The remaining ninety-nine percent long for material objects in this material world. This means that they have no attraction for Bhagavān. O brothers and sisters, among millions of people, just one soul really hankers with a genuine heart for Bhagavān. I am following the order of my spiritual master. One who follows the advice of the spiritual master will very easily cross the ocean of birth and death.

Note 2: In 1966, Śrīla Gurudeva ordered me in a letter, "Chant *hari-nāma* sweetly and listen to it."

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 8

Date: May 6, 2008
Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa offers his daṇḍavata *pranāmas* to the lotus feet of the respected, most excellent devotee - the great soul and my instructing spiritual master - Bhakti-sarvasva Niṣkiñcana Mahārāja, with the prayer that he always improve my level of devotional service.

Proclamation that the holy names of Lord Hari (*hari-nāma*) are the transcendental, eternal medicine in each of the four millenniums – namely, Satya-yuga, Tretā-yuga, Dvāpara-yuga, and Kali-yuga

The transcendental doctor Śrī Dhanvantari, the pioneer of Āyurveda (the Vedic science of medicine), has declared the glories of *hari-nāma* in innumerable universes:

acyutānanta govinda nāmoccāraṇa bheṣajāt (auṣadhi)
naśyanti naśyanti sakalā, satyam satyam vadāmyaham te

"When one chants the transcendental names of Bhagavān such as Acyuta, Ananta, or Govinda, these holy names act as a divine medicine to mitigate the effects of all health problems of the chanter, including chronic and acute diseases. I am telling the truth, and nothing but the truth."

One who takes the advice of chanting *hari-nāma* incessantly will obtain happiness. Otherwise, he will simply waste his life and continue wandering in the 8.4 million species of life. He will certainly repent at the time of death. There are so many diseases in this material creation, and the repetition of birth and death that we experience here is the most serious disease. All of the various diseases manifest from the material modes of goodness, passion, and ignorance. Remembrance of *hari-nāma* totally uproots all diseases.

Lord Śiva tells Umā:

jāko nāma leta jaga māhiṁ, sakala amaṅgala mūla nasāhiṁ
jānā chahiye gūḍha gati jeū, jīha nāma-japa jānehu teū

"The very mention of Bhagavān's name uproots all evil. Only one who chants the holy names knows the secret glories of the holy names."

rāma nāma kā amita prabhāvā, santa purāṇa upaniṣada gāvā
sādara sumarana jo nara karahiṁ, bhava bāridhi gopada-iva

tarahiṁ

"The saints, as well as the Purāṇas and Upaniṣads, declare that the potency of Rāma is unlimited. Human beings who chant and listen to the holy names of Lord Hari with honor and respect can cross the ocean of material existence, like crossing the water accumulated in the hoof-print of a cow."

Lord Śiva continuously chants the holy name of Rāma:

jabate satī jāya tana tyāgā,
taba te śiva mana bhayau virāgā
japahiṁ sadā rāma raghu-nāyaka nāmā,
jahaṁ tahaṁ sunahiṁ rāma guna grāmā

"Lord Śiva developed intense detachment from the very day his divine consort Satī-devī gave up her body in the sacrificial arena of Dakṣa. He repeated over and over the name of the Lord of the Raghu dynasty (Śrī Rāmacandra), and heard recitations of His glories here and there."

Mother Sītā also chants the holy names of Lord Rāma:

jehi vidhi kapaṭa kuraṅga saṅga, dhāya cale śrī-rāma
so chavi sītā rākhi ura, raṭati rahati hari-nāma

"Sītā-devī always chants *hari-nāma* while remembering Lord Rāmacandra chasing the demon Mārīca, who had taken the form of a very attractive golden deer."

The great sage Vālmīki has written:

rāma nāma kī auṣadhi, jo śraddhā se khāya
koī roga vyāpe nahīṁ, mahāroga miṭa jāya
sumariye nāma rūpa bina dekhe, āvata hṛdaya sneha biseṣe

"One who takes the medicine of the holy name of Lord Rāma with great faith shall never suffer from any disease. Any serious disease that he is already suffering from will be eradicated by the power of the holy name. Even if one chants the name of the Supreme Lord without meditating on His form, divine love and affection shall grow in one's heart by the power of the holy name."

When the seed of *hari-nāma* enters the heart through the pathway of the ears, it will sprout in the fertile land of the heart. After sprouting, the holy name will manifest as the plant of Rādhā-Kṛṣṇa. When one witnesses the transcendental form of Rādhā-Kṛṣṇa, one will develop a strong desire to render service to Them. If one is not able to render that service, one will experience an agonizing hankering. This hankering will automatically ignite the blazing fire

of the separation mood in the heart. Then, a flood of the eight transcendental ecstatic symptoms (*aṣṭa-sāttvika vikāras*) will manifest in the heart. These ecstatic transformations will destroy the disease of material existence (bhava-roga) at the root. In other words, a life filled with the deep, real feelings of renunciation will manifest. This is the sequence of the stages of devotional service leading to love of Godhead.

What instructions did Śrī Gaurāṅga Mahāprabhu give to His associates and followers? He said, "I will take *prasāda* only in the house of that devotee who without fail chants sixty-four rounds (one hundred thousand holy names) daily." While He was aware that most of the householders would not be able to be fully absorbed in the holy names during their chanting of sixty-four rounds, He knew that at least some of the one hundred thousand holy names they chanted would be *śuddha-nāma* (pure holy name), and that later on, when their minds would become spiritualized, all of the names that they would chant would be pure.

An inexperienced *sādhaka* may think that it is better to chant just a few rounds with concentration rather than to chant sixty-four rounds with an unfocused, inattentive mind. However, this is a mistaken, illogical idea. The mind is so wicked that it never gives you what you actually want or expect. It acts just like a ghost. It is beneficial to keep your mind absorbed in chanting *hari-nāma*; otherwise, it will remain absorbed in bad, counterproductive thoughts. It is said that an idle mind is the devil's workshop. Never let your mind be uncontrolled and without spiritual engagement, or it will kill you. It is best to always keep your mind engaged in some fruitful, positive activity. There is a story in which someone says that he has captured a ghost. The ghost worked very hard for him, but demanded to be engaged in work all of the time. When the master of the ghost ran out of useful tasks to assign to the ghost, he simply stuck a long piece of bamboo in the ground of his courtyard and told the ghost to repeatedly climb up and down it. The ghost had threatened its owner that if he failed to continuously give it work, and let it become idle, it would devour him. Afraid and not knowing what to do, the owner consulted a saintly person, who told him the trick with the bamboo to keep the ghost under control. The mind is even more dangerous than such a ghost. Do not grant it any leisure time, or it will give you tremendous trouble.

Whenever leisure time comes, apply your mind in chanting *hari-nāma*. Every householder can easily chant one hundred thousand holy names daily. For example, one can reduce the time wasted in watching the ‘idiot box’ or television, and utilize that time in a productive manner by chanting one hundred thousand names daily.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 9

Date: April 4, 2008
Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa, who is the most fallen among human beings, lower than the lowest and the servant of the servants, offers his daṇḍavata *pranāmas* to the lotus feet of the respected, most excellent devotee and my instructing spiritual master, Bhakti-sarvasva Niṣkiñcana Mahārāja.

A transcendental debate with the Supreme Personality of Godhead for inspiring His devotees

I said to Śrī Kṛṣṇa, "My Father, I am astonished and puzzled! You never listen to me. Do I not belong to You? If I do not belong to You, then why did You accept me in the first place? If You have accepted me as Your own, then You have to listen to me. I am Your son, and You are my father. A father must listen to his son. If this were not the case, how could there be a relationship between a father and son? If a father will not listen to his son, he is not a real father. I am like a one- or two-year-old child; therefore, it is Your duty to take me on Your lap, and it is my right to remain there. It is my right to weep, to sulk, and to be angry. It is Your duty to pacify me, to pamper me, and to console me. It is Your duty to joke with me and to play with me. It is my father's duty to agree with me and to obey me. If such loving exchanges are not there, then there is no real father-child relationship."

Bhagavān, the Supreme Lord, said, "Being so young, how can you speak like this? My body is not made of material elements; it is transcendental. I can take any form and mood that I like. Okay, what do you want?"

I replied, "I want to discuss Your past advice to me."

The Supreme Lord asked, "How did I advise you?"

I answered, "You instructed me to first practice myself, and then to convince others to practice. What practice should I do?"

Bhagavān answered, "Chant My holy names as much as possible, and induce others to chant My holy names to their full capacity."

I said, "How can I convince others to do this? Everyone is engrossed in one worry or another. Everyone is begging, 'Please shower mercy on me. My mind is not absorbed in chanting the holy names, and I am not able to complete one lakh (sixty-four rounds) of

chanting a day. Sometimes, my chanting even decreases. Please help me to fix my mind in chanting.' How can I inspire them to be absorbed in chanting? They are being tormented by worry after worry. I am unable to help them."

The Supreme Lord replied, "I do not agree with you. Everyone has to suffer the results of his past actions. What to speak of others, even I have to suffer the reactions of past activities by the will and desire of My devotees. I will never take away this rule; if I did, billions and billions of universes would be destroyed. Therefore, I cannot agree to your proposal. It is true that I can reduce the severity of the reactions to past sins. ***Meṭata aṅka ku-aṅka bhāla ke*** – 'Devotional service removes the good and bad reactions written on one's forehead by Brahmājī.' Who in this world has not experienced worries? Everyone has to go through stressful periods. However, these anxieties ultimately bring about more and more auspiciousness. Unless difficulties come, one's personality cannot shine forth. Gold becomes shiny when heated. One who successfully passes through these difficulties and tests obtains Me. The net of My illusory potency entraps those who become overwhelmed by such anxieties."

I said, "You can reduce the worries of the devotees when they entreat You."

The Supreme Lord retorted, "All along I have been doing so. Have I not relieved the anxieties of everyone you mentioned to Me? Tell Me - why do you now have nothing to say? Did I not help Sītā? How many names would you like Me to mention – Draupadī, Narasī Mehatā (see below), Prahlāda, and so on? Whose worries did I not relieve? Actually, the arising of trouble is the root of good fortune; this is how I bestow auspiciousness. One becomes qualified to sit on My lap after tolerating these difficulties. Others learn a vital lesson upon seeing the example set by devotees who endure tests and difficulties. You repeatedly harass Me by pleading for the welfare of devotees and saints. You continually request of Me, 'Do this favor for such and such person. Give assistance to such and such person.' I always oblige your requests; You never let me have any rest or peace."

I answered, "Okay, then You should completely forsake me. Then, I would not be able to pester You anymore."

Bhagavān confided, "What can I do? I cannot leave you. You are My intimate, confidential devotee."

I said, “Then I will leave You.”

The Supreme Lord said, “When I come to understand you, you can forsake Me. The light of the Sun cannot separate itself from the Sun. The fragrance of flowers cannot separate itself from the flowers. O son, when I know You, then You can abandon Me. Then you will see what wonderful things take place. All of the innumerable universes would perish if I took away the seeds of fruitive activities. Therefore, I cannot accept your proposal to completely end the *karma*, or fruitive reactions, of all the devotees. I can decrease, and make less painful, the reactions of the devotees’ past deeds. I have always done so; however, I cannot remove them totally from the root. Are you not aware of this fact? Therefore, why are we having this debate? Worries and troubles are arranged by Me to bestow auspiciousness upon the devotees.”

I have confirmed the above revelation in the following verse.

karma pradhāna viśva raci rākhā
jo jasi karahi so tasi phala chākhā

(Śrī *Rāma-carita-mānasa*)

“The whole world is governed by the law of *karma* (action and reaction). One reaps what one sows.”

I cannot describe in words what my condition was after my meditation broke and my conversation with Bhagavān ended. I was immersed in ecstatic transformations (vikāras). When I glanced at the clock it showed 2:30 AM, and I sat to chant the holy names of Lord Kṛṣṇa. Only Bhagavān knows the name of the transcendental plane or planet I had just visited in my trance.

Brief Life-history of Narasī Mehatā

Narasī Mehatā belonged to a Vadanagara nagara-*brāhmaṇa* family of Junagarh in Kathiawar, Gujarat. He was born in a very poor family. Even as a young boy he had great devotion to Lord Kṛṣṇa. As a young man he lived with his brother, and he spent all of his time singing songs about Kṛṣṇa and gopī-līlā, and dancing in ecstasy. His brother's wife criticized him and treated him with disdain because he was not concerned with household matters or earning money. Narasī Mehatā never entertained the idea of getting a job or working for a living. He had the firm conviction that Lord Kṛṣṇa would provide for all of his needs; this was due to his previous *saṁskāras*. He had a 'happy-go-lucky' nature. He did tapasyā at Gopīnātha, which is located near the sea. He had darśana of Lord Kṛṣṇa by the grace of Lord Śiva. Eventually he returned to his childhood home and got married. He had a son named Śyāmala-dāsa and a daughter named Kuṅwara-bāi.

Narasī Mehatā was a contemporary of Mīrābāi. He was in the mood of sakhya-bhāva (mood of friendship) and would address Lord Kṛṣṇa as an equal. He was a simple-minded, honest bhakta. He saw Lord Kṛṣṇa everywhere and in everything. He had parā-bhakti and cosmic consciousness. He composed a poem entitled 'Hari Mālā'. It is said that Lord Kṛṣṇa Himself conducted Kuṅwara-bāi's marriage with great opulence and distinction. Knowing that Narasī Mehatā was very poor, all were astonished to see the very valuable wedding gifts given to Kuṅwara-bāi's mother-in-law.

Many miracles happened in Narasī Mehatā's life, and he had direct darśana of Lord Kṛṣṇa on several occasions. Once, he was traveling along a road with his brother. He was very hungry because they had not been able to find any food. In a small cottage, Lord Kṛṣṇa took the form of a shepherd boy and offered them food. Narasī ate, and although he told his brother that it was Lord Kṛṣṇa Himself who was serving them, his brother, who had no faith, declined to partake of the food. Then Narasī and his brother left the cottage and continued on their way. Narasī's brother realized that he had left his vessel at the cottage, so he went back to get it. When he arrived at the place where they had been, he found his vessel, but the cottage and shepherd boy had disappeared. Narasī's brother then understood that the incident had occurred by the grace of Kṛṣṇa, who had come to serve His bhakta, thus keeping His word as given in

Bhagavad-gita:

ananyāś cintayanto māṁ ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ yoga kṣemaṁ vahāmy aham

(Bhagavad-gītā 9.22)

However, for those who are always absorbed in thoughts of Me, and who worship Me with one-pointed devotion by every means, I Myself carry their necessities and preserve what they have.

Narasī's brother very much repented for not taking food along with Narasī.

On another occasion, Narasī was performing a śrāddha ceremony, the annual offering of piṇḍa to departed souls, for his father. He did not have sufficient ghee, so he went to the market to purchase some. On the way, he encountered a *saṅkīrtana* party and joined it. He began singing hari-bhajanas and dancing in an ecstatic mood, and completely forgot about the ghee and śrāddha ceremony. In the meantime, his wife was waiting anxiously for his return. Then two miracles occurred by Kṛṣṇa's grace to help His bhakta. Firstly, the sun stopped moving across the sky and stayed still. Nobody could be sure of how much time was passing. Secondly, Lord Kṛṣṇa assumed the form of Narasī and brought ghee to Narasī's wife. She mildly rebuked Kṛṣṇa who was playing the part of Narasī, and then all the brāhmaṇas were fed nicely. When the śrāddha ceremony was finished, they departed with joy. Narasī's wife began arranging things and cleaning the house, and then the real Narasī arrived home with ghee and apologized to his wife for being late.

After the death of his wife and son, Narasī devoted all of his time to worship and singing bhajanas. He became an ati-varṇāśramī who has transcended the caste rules and regulations by the dint of his devotion. He held *kīrtana*s everywhere, even in the homes of sweepers and people of inferior caste. The other nagara-brāhmaṇas hated Narasī and made him an outcast. Once, they refused to admit him to one of their festivals, and another miracle occurred. A ḍoma, or person of inferior caste, suddenly appeared next to each of the brāhmaṇas at the festival. The arrogant nagara-brāhmaṇas were humiliated, and they began to show respect to Narasī. They declared that Narasī Mehatā was a great bhakta.

His devotion was unique, and he pointed out to the world the true path of devotion. For that reason he still lives in our hearts. His inspiring song 'vaiṣṇava jana to tene kahiye', which gives a nice

description of a true Vaiṣṇava, is sung even today by the bhaktas.

Glory to Narasī! Glory to Hari! Glory to His Name!

The general standard set by Mahāprabhu was to chant not only sixteen rounds, but four times sixteen rounds, which equals one lakh (100,000) Names. This is particularly so for one who is not within the body of an organized society, and especially if he is living individually. When one is in an organization, he always has orders from superiors to do this or that, and thereby he engages in service; thus, the minimum quantity of chanting may become a little flexible. However, in the case of gṛhasthas, householders living separately from the main body of devotees, they especially should chant one lakh of Names daily. That is the general standard recommended by Mahāprabhu and our Guru Mahārāja. When one is in an organization and is required to do service, running here and there, sometimes he is so busy that he cannot even find time to sleep at night; in that case, he should try to chant at least four rounds. He may be so busily engaged that he cannot even rest within a twenty-four hour period, but still he is required to chant a minimum of four rounds, whereas the general recommendation is that one who lives individually as a gṛhastha should chant at least one lakh of Names daily.

– *Śrīla Bhakti-rakṣaka Śrīdhara Gosvāmī Mahārāja.*

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 10

Date: April 4, 2008
Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest and the servant of the servants, offers his daṇḍavata *pranāmas* to the lotus feet of the respected, most excellent devotee and my instructing spiritual master, Bhakti-sarvasva Niṣkiñcana Mahārāja, with the prayer that my devotional service should flourish!

Invaluable, eternal statements that clearly establish that it is best to chant mantras silently and *hari-nāma* loudly

1. My spiritual master ordered: "Chant *hari-nāma* sweetly and listen to it with your ears."

2. jīha nāma japa jāgahi jogī,
virarata virañci prapañca viyogoī

"Those practicing bhakti-yoga continuously chant *hari-nāma* with their tongue, and thus reach the state of renunciation. They become completely free from all entanglements in the material world and awaken from the night of bewilderment."

3. jānā chahiye gūḍha-gati jeu,
jīṁha nāma japa jānahiṁ teu

"That person who wants to understand the transcendental secret of the Supreme Lord can understand it by chanting *hari-nāma* with his tongue."

4. sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

"Human beings who chant and listen to the holy names of Lord Hari with honor and respect can cross the ocean of material existence, like crossing the water accumulated in the hoof-print of a cow."

5. jāko nāma leta jaga māhi,
sakala amaṅgala mūla nasāhiṁ

"Chanting the name of Bhagavān removes the root of all inauspiciousness."

6. bhāva kubhāva anakha ālasahu,
nāma japata maṅgala disi dahahu

"The holy name repeated either with good or evil intentions, in an angry mood or even while yawning, diffuses joy and

auspiciousness in all ten directions."

7. japahi nāma jana ārata bhārī,
miṭahi kusaṅkaṭa hoya sukhārī

"When people immersed in great suffering chant the holy name of Bhagavān, the crisis in their lives is averted and they become happy."

8. jāko nāma marata mukha āvā,
adhamahu mukuta hoya śruti gāvā

"The Vedic scriptures declare that if a fallen person chants Bhagavan's holy name even just at the time of death, he becomes liberated."

9. jāsu nāma japa ekahi bārā,
utarahi nara bhava-sindhu apārā

"If a man chants the holy name of Lord Rāma even once, he easily crosses over the ocean of material existence."

10. pulaka gāta hiya siya raghubīru,
jīha nāma japa locana nīru

"Bharata's body trembled with emotion and his heart was full of Sītā and Śrī Rāma as his tongue repeated Śrī Rāma's holy name, and tears flowed from his eyes."

11. baiṭhe dekha kuśāsana jaṭā mukuṭa kṛśagāta
rāma rāma raghupati japata stravata naina jala jāta

"Hanumān found Bharata seated on a mat of Kuśa grass with his body emaciated, a coil of matted hair crowning his head, his lotus eyes streaming with tears, and his lips decorated with the words 'Rāma, Rāma, Raghupati'."

12. nāma saprema japata anāyāsā,
bhakta hoya muda maṅgala vāsā

"By fondly repeating Bhagavān's name, devotees easily become abodes of joy and blessings."

13. nāma leta bhava-sindhu sukhāhi,
karahu vicāra sujana mana māhi

"Through the repetition of Bhagavān's name, the ocean of mundane existence dries up."

14. nāma prabhāva jāna śiva nīko,
kālakūṭa phala dīnha amī ko

"Lord Śiva knows well the glories of the holy name. Although he drank deadly poison when the demigods and demons were churning the Milk Ocean, that poison was transformed into the nectar of

immortality by the power of the holy name.”

15. rāma rāma kahi je jamuhāhi, tinhahi na pāpa puṅja samuhāhi

“Hosts of sins turn away from those who utter the holy name of Lord Rāma even while yawning.”

16. jehi vidhi kapaṭa kuraṅga saṅga dhāya cale śrī-rāma
so chavi sītā rākhi ura raṭati rahati harināma

“Having impressed in Her heart the beautiful image of Śrī Rāma as He appeared while running in pursuit of the false deer, Sītā incessantly repeated Śrī Hari’s holy name.”

17. ulṭā nāma japata jaga jānā,
bālmīka bhaye brama samānā

“The whole world knows how Vālmīki became completely divine by repeating the holy name of Lord Rāma in reverse as ‘Marā’.”

18. bibasaṁhu jāsu nāma nara kahahi,
janma aneka racita agha dahahi

“If a man, feeling helpless, chants the holy name, it destroys the sins committed over a period of billions of lifetimes.”

19. jāni ādi kavi nāma pratāpū,
bhayau śuddha kara ulṭā jāpū

“The ancient poet Vālmīki knows the power of the holy name. He chanted the holy name ‘Rāma’ in reverse as ‘Māra’, and still became completely purified.”

20. śuka sanakādi siddha muni jogī,
nāma prasāda brahma sukha bhogī

“The perfected sages and *bhakti-yogīs* like Śukadeva Gosvāmī and the Four Kumāras experience the topmost spiritual bliss by the mercy of the holy name.”

21. rāma nāma śiva sumarana lāge,
jānā satī jagat-pati jāge

“When eighty-seven thousand years elapsed, the immortal Lord Śiva emerged from his trance. Śiva started repeating the name of Rāma; then Satī came to know that the Lord of the universe had woken up.”

22. śvapaca, śabara, khasa jamana aru, pāmara kola kirāta
rāma kahata pāvana parama hota parama vikhyāta

“Even dog-eaters, Śabaras (Siberians or those lower than *śūdras*), *khasas* (members of the Khasa race - people of the Mongolian province), *yavanas* (Turks), ignorant barbarians, and vile Kolas and *Kirāṭas* (uncivilized aboriginal hunter tribes of India) become fully

purified and are celebrated throughout the whole universe when they utter the name of Rāma."

23. bāraka rāma kahata jaga jeu,
hota taraṇa tāraṇa nara teu

"Even they who utter the name of Rāma only once in this world not only reach the other shore, but are also able to take others across."

24. karma pradhāna viśva raci rākhā
jo jasi karahi so tasi phala cākhā

"Bhagavān has made destiny the ruling factor in this world; therefore, one reaps what one sows."

25. kṛśa tanu-śīśa jaṭā eka benī
japati hṛdaya raghupati guna śreṇī

"Emaciated and with a single matted braid on her head, Sītā was repeating to Herself the list of Śrī Rāma's excellences."

The scriptures are replete with examples of the chanting and singing of *hari-nāma*.

When one chants *hari-nāma* with one's tongue, heat is produced by friction. This ignites the fire of separation from Bhagavān, and awakens the desire to meet with Him. When one chants *hari-nāma* loudly, the mind does not wander here and there. The pastimes of Bhagavān and His devotees continuously appear in the heart of the chanter like a movie, and thus the movie of the material world stops playing. The spiritual movie that begins manifesting in the heart has no beginning or end.

First, one will have to remember the lotus feet of the spiritual master while uttering *hari-nāma*.

śrī-guru pada-nakha maṇi-gaṇa jyoti
sumarata divya-dṛṣṭi hiya hotī

"The splendor of the gem-like toenails of the blessed Guru unfolds divine vision in the heart just by thinking of it."

ugharahiṁ vimala vilocana hiya ke
miṭahi doṣa duḥkha bhava-rajanī ke

sūjhahiṁ rāma-carita mani-mānaka
gupta pragaṭa jahaṁ jo jehi khanika

"Its luster disperses the shadow of bewilderment; highly blessed is he in whose heart it shines. With its very appearance the bright eyes of the mind are opened; the attendant evils and sufferings of the

night of mundane existence disappear; and rubies and other gems in the form of stories of Śrī Rāma, both revealed and hidden, wherever and in whatever mine they may be, come to light."

Always recite at least one round of *hari-nāma* with dedication to Śrī Gurudeva. After that, you can recite more rounds while meditating on the grand spiritual master (*parama-gurudeva*), Nārada, Sanaka and the other Kumāras, Nṛsiṁha, Kapila, Nitāi, Gaura, Haridāsa Ṭhākura, Mother Śacī, Mother Yaśodā, Mīrā, and the Pāṇḍavas, for example. There are innumerable examples of great devotees in the scriptures. If you recite *hari-nāma* while meditating on them, material existence will gradually vanish from your heart. Otherwise, material existence will continue, and it will take a long time to awaken love of Godhead. The mind will continue wandering if one only chants *hari-nāma* by mind. One must practice loud chanting so that one does not experience fatigue. Gradually, one will become accustomed to such loud chanting.

In this material world, we can understand how much power is contained in sound vibrations. As soon as they enter the mind, the mind is agitated and distorted. Suppose Mr. X speaks agitating words to Mr. Y. Higher and higher degrees of anger may arise in Mr. Y, even to the point where he may kill Mr. X.

If Mr. X abuses Mr. Y just within his mind, then being unable to hear any instigating words, Mr. Y remains peaceful. Sound vibrations have a special effect on one's ears; they enter the mind, intelligence, consciousness, and false ego through the passage of the ears. In this way sound vibrations have a deep effect, which may be either good or bad. We hear hari-kathā from saintly persons using our ears. As soon as a saintly person utters hari-kathā, it enters our hearts through our ears. *Hari-nāma* will most effectively influence the heart only when it is vibrated loudly. *Hari-nāma* that is chanted in the mind is not as effective because the mind may not be controlled. If there is no control, the mind wanders and gets lost, and consequently *hari-nāma* does not have any effect. Among all of the senses, hearing is the most important. One can cross material existence only with the help of the ears.

If we chant *hari-nāma* only in the mind, the heart remains asleep, thus preventing *hari-nāma* from exerting its influence. When the holy name is uttered loudly, the heart, mind, intelligence, consciousness, and false ego are all set into motion. When such

waves come in the heart, the mind has no chance to stray; therefore, it remains focused. As soon as the mind stops wandering, waves of love arise in the heart.

Therefore, it is my request to all practitioners to adhere to the chanting of *hari-nāma* loudly and with proper articulation so that love of Godhead can manifest through the connection between the ears and tongue. The heart will naturally overflow with divine restlessness and sorrow as the fire of separation from Bhagavān begins to blaze. Such deep lamentation will begin to occupy the heart.

Enough! That will suffice! Simply by weeping you will always have the audience of Bhagavān, who will be carried into your heart in your streams of tears. He will not be able to stop Himself. The mind will be trapped in prison, and the temporary material existence will be vanquished. Eternal reality will manifest, and all distress will be finished forever.

So, we can conclude that to the degree that the practitioner chants *hari-nāma* loudly, his level of devotional service will improve.

Everything is easy if one practices; there is no need to worry. Still, we have witnessed that very rarely does the level of devotional service improve for most practitioners. The specific reason for this lack of progress is that they continue to chant mostly in the mind. In order to emphasize the importance of the ears and hearing, Śrī Gaurahari inaugurated the loud congregational chanting of the holy name.

Any practitioner can chant *hari-nāma* loudly and test its efficacy. There is no need to supply any separate evidence for this. If you simply follow this instruction, you will certainly get the full benefit. Your senses will definitely come under control. The loud chanting of *hari-nāma* will expel all dirty desires, and the heart will become completely pure. Lust, anger, greed, illusion, false ego, enviousness, aversion, and the propensity to criticize and blaspheme others will be removed from the root. The practitioner will obtain perfection; there should not be even an iota of doubt about this. The whole world will become your friend. Even violent, envious living entities will begin to cooperate with you.

jā para kṛpā rāma kī hoī
tā para kṛpā kare saba koī

“If Bhagavān Rāma is kind to someone, everyone begins to show mercy to that living entity.”

It has been said that the megha-rāga (prayer song for rain), dīpaka-rāga (prayer song that automatically causes oil lamps to light up), and other melodies give a direct result when sung loudly. One does not achieve anything by singing in the mind.

Note: If your mind is still wandering despite chanting the holy name loudly, the only means of steadying it is to meditate on who you are reciting the holy name to. You must focus your mind on the personality to whom you are chanting. When you talk to someone, thoughts about other things should not enter your mind. If such thoughts do come into your mind, that conversation should be considered a failure. The person you are talking with will think, “This person must be crazy; he is not paying any attention to what I am saying.” Becoming enraged, the other person will simply walk away. Similarly, if you are inattentive Bhagavān will walk away from you. He will think, “This person is not really trying to establish a relationship with Me. Rather, he is only interested in a relationship with the material world.” There is no question of your Deity approaching you; if you do not make a sincere effort your condition will remain the same. You will simply waste your life and drown in the ocean of material existence forever.

Therefore, dear readers, as much as possible cultivate the habit of chanting *hari-nāma* loudly. There is no difficulty in beginning with just one round and gradually advancing to sixty-four rounds daily. It is only a matter of practice and determination.

As much as you make use of your ears in listening to your *hari-nāma*, you will be closer to the lotus feet of Bhagavān. It was due to the ears that you were placed in the ocean of birth and death, and it is only by the ears that you can cross that ocean.

-

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 11

Chīṇḍa-kī-dhāṇī
July 08, 2008

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, and servant of all the servants of the Lord, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of my instructing spiritual master Bhakti Sarvasva Niṣkiñcana Mahārāja, who is the most worshipable, beloved devotee. Touching his lotus feet, I pray that I do not commit offenses to any of you devotees.

A touching discussion

Here are some specific reasons why I want to engage in devotional service only at Govinda-āśrama, my humble abode in the village.

There are some reasons why I do not stay in the Chandigarh maṭha (temple) and other maṭhas for extended periods. I am revealing those reasons now. The devotees should forgive me for any offenses.

1. The residents of my village do not want me to go anywhere else to engage in devotional service. Whenever I leave this place, my neighbors become bereft of saintly association and their devotional service weakens.

2. My wife is afflicted by diseases, and I am obliged to stay with her. There is a chance that she will fall down at night, and also that her health will suddenly deteriorate during the night.

3. I have discomfort when walking. I am afraid that my arm or leg may sustain a fracture if I fall down.

4. It is dangerous for me if devotees render service to me by body, mind, or wealth. According to the scriptures, a householder is forbidden to accept such services from other devotees. I eat and drink in the temple without paying money. The temple has to bear the financial burden of the electricity and water I use while there. The Deities in the temple do not accept any service from me in return. Therefore, I feel distress when I am there. I am unqualified to accept service from anyone. Have I become a great personality (mahātmā) just by chanting three hundred thousand holy names daily? No; this is just my cheating. Can a person filled with bad qualities be a scholar? Many devotees chant one hundred thousand holy names daily as per my instructions. However, it is not me, but my spiritual

master who is accomplishing this wonder. Also, the letters written so far were indeed written only by the inspiration of Śrīla Gurudeva. Can an insignificant village person manifest such a marvelous work of art? No; this is not possible!

5. The most dangerous thing for me is that it is my duty to offer prostrated obeisances at the lotus feet of the sannyāsīs, and it is not a duty of sannyāsīs to bow down to offer obeisances to one trapped in lowly household life. My heart shudders when I see this happening. Therefore, I sometimes put off my visits to the maṭha. However, everyone insists that I go, so I have to visit occasionally. It is a different matter if the exchange of obeisances takes place in a solitary location and not in front of everyone.

6. I will go to the temples for only ten to fifteen days at a time. Other than that, I will be available only by telephone. I will continue meeting you through my letters, which my spiritual master inspires and writes. I have followed the order of my spiritual master to the highest degree. I am afraid that even after staying in the temple for only ten or fifteen days, the local devotees will not let me go back to my village. How will I be able to force them to let me go?

7. Śrī Gurudeva continues to dictate letters to me. The future letters of Śrīla Gurudeva will pertain to quickly obtaining the lotus feet of Bhagavān. They will delineate the techniques of reaching the fifth and ultimate goal of human life called *kṛṣṇa-prema*. These letters should reach all of the devotees, which will ensure that I do not become an offender at the feet of the devotees for not sharing Śrīla Gurudeva's valuable instructions.

Who can interfere with the desire of Bhagavān and Gurudeva? No one can do so! This is the essence of this letter.

hoī hai soī jo rāma raci rākhā
kyoṅ kare tarka baḍhāvahi sākhā

"Whatever Bhagavān Rāma has ordained shall happen. Do not waste your valuable time in debating this eternal truth by presenting multi-branched logic. Just remember the maxim, 'Thy will be done'."

To write anything more at this time would cause me great distress, so I request that the devotees kindly excuse me.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 12

Ekādaśī
July 20, 2008

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of his most worshipable spiritual master and the best of the devotees, praying that the standard of my bhakti will improve.

Nothing is possible without concentration of the mind

One cannot even dream of success in material or spiritual endeavors in the absence of concentration of the mind. The controlled mind is the best friend of the living entities, while the uncontrolled mind is their worst enemy. The mind warns us, "If you leave me idle, I will ruin you." The Holy Quran describes the uncontrolled mind as Satan, and other scriptures compare it to a ghost. Therefore, we must engage the mind in spiritual topics; otherwise, it will devour us. The mind is the driver of the senses. The controlled mind takes us on the auspicious path, while the uncontrolled mind takes us on the inauspicious path. A Hindi adage goes: mana ke kahe na caliye, jo cāhe kalyāṇa - "If you want auspiciousness, do not follow the dictates and whims of the mind." Only the mind will help us to meet Bhagavān, and only the mind will immerse us in an ocean of distress. Any practitioner can subdue the mind if he has spiritual greed and fear of material life. If he is able to perceive the consequences and danger of material life, he will be able to control the mind.

My gurudeva is using me as a transparent via-medium to give the following example, and if you comprehend it, you will be able to control your mind.

A student taking a qualifying examination concentrates his mind for three hours while answering the test questions. A bank cashier focuses his mind for four or five hours daily while processing deposits and making payments to clients. If a college lecturer does not teach with a focused mind, the students will severely criticize his lectures. If a political leader does not give a suitable speech, he will face the wrath of the people. If saintly persons do not give lectures that are approved by and in agreement with the scriptures, listeners will not want to attend their discourses. If a priest does not give

oblations in the fire sacrifice by chanting the correct and pure mantras, such an imperfect sacrifice will ruin the host. If the driver of a vehicle does not drive with proper attention, there will be an accident. If one's mind is not absorbed in the lotus feet of Bhagavān at the time of death, one will receive an abominable destination. If a chef making pastries and sweetmeats does not focus his mind, all of his preparations will be ruined. For example, if due to inattention a cook puts an excess amount of salt in a preparation, that preparation is spoiled. In the absence of a focused mind, all material endeavors become difficult and unproductive. Similarly, there are spiritual examples that point out the importance of focusing one's mind. It is crucial for a spiritual practitioner to stabilize his mind; otherwise, he will not receive the audience of Bhagavān even after billions of births. One does not get the human form of life very often, so it should not be wasted in mundane pursuits.

If a practitioner's mind becomes steady while he is alive, his mind will remain steady and focused at the time of death. Otherwise, at that critical time it will not be possible to have a steady mind. At the time of his death, Grandfather Bhīṣma's mind was steady and focused on the lotus feet of Bhagavān Śrī Kṛṣṇa. When Ajāmila uttered the name of Bhagavān Nārāyaṇa for the purpose of calling his son, his mind became steady and focused. The mind only becomes steady when one attentively listens to a discussion on an important topic. If one does not listen carefully to spiritual discussions and the holy name, the mind falls asleep or simply wanders hither and thither. If the ears do not diligently hear discourses of saintly personalities, one will not derive any benefit. Only when the mind cooperates and gives its support can one attentively hear hari-kathā and *hari-nāma*. If the mind is disconnected from the ears, one cannot properly listen to anything.

Similarly, we have to chant *hari-nāma* loudly using the tongue so that the ears will be able to hear it. When such loud chanting stops, the mind either wanders or falls asleep. Therefore, Śrī Gaurahari inaugurated *saṅkīrtana* (congregational chanting of the holy name) and *kīrtana* (loud chanting of the holy name). While it is true that one gradually becomes tired when chanting the holy names loudly, after sufficient practice one will begin to experience transcendental mellows. Then, one will not experience any fatigue. Dhruva had called Bhagavān loudly; therefore, He appeared before Dhruva

within just six months. Similarly, if a practitioner loudly chants about one hundred to three hundred thousand names of *hari-nāma* daily, there is a one hundred percent guarantee that he will receive the audience of Bhagavān in this very lifetime. Some devotees might even receive His audience by daily chanting just one hundred thousand holy names (sixty-four rounds of Hare Kṛṣṇa *mahā-mantra*), provided that they have not committed any offenses to a saintly person. One may commit such an offense with one's body, mind, or words. Dhruva Mahārāja performed his devotional service in a solitary place, and in this way he was protected from committing any offense. Even if one commits an offense while chanting *hari-nāma*, one will be granted a future birth in which there will be no risk of committing any more offenses. When one relishes the divine nectar flowing from the loud chanting of the holy name, one's mind and body never feel tired.

If we do not listen to the holy name with a concentrated mind, the result will be a catastrophe. The whole world is dependent on the mind. If a dictator's mind becomes troubled, he might give the order to drop a nuclear bomb on an enemy nation. Thus, the whole world might perish in the ensuing third world war. Everything is a game or show of the mind. Our planet is on the brink of great misfortune and total devastation. It can be destroyed at any moment because many nations have dangerous nuclear bombs and biological weapons. Sinful activity is increasing without limit; therefore, Bhagavān might inspire someone to release nuclear warheads, or He may cause the oceans to overflow their shores and submerge huge tracts of residential areas. Or, he may shake the Earth and cause a terrible earthquake measuring very high on the Richter scale. I have heard on the news that an unprecedented catastrophe might take place on December 13, 2012. The world population might be drastically diminished, with very few surviving.

However, no one will be able to harm even a single hair on the head of those who remain under the shelter of the holy name. Was the brahmāstra (nuclear weapon) of Aśvatthāmā able to harm Parīkṣit in any way?

There is a famous Hindi adage that goes: *jāko rākhe sāiyāṅ māra sake nā koya*, and in Bengali it is said: *rākhe kṛṣṇa māre ke*. "No one can kill he whom Kṛṣṇa protects."

I came across a report in the newspaper describing how a four- or

five-year-old toddler fell into a freshly-dug well which had a diameter of only sixteen inches. There was so much panic and lamentation everywhere. When the government came to know about this emergency, it dispatched a rescue team, which dug an underground tunnel to the bottom of the well. After about five days, the boy emerged alive from the well. During his ordeal, did he have any food or water? How could he even breathe after falling into such a narrow hole which was several hundred feet deep?

Therefore, have full faith in my words and take complete shelter of *hari-nāma*. Chant the holy name according to the technique I have described. The gateway to the storehouse of bliss will become wide open for you. Everyone is wandering and suffering in the innumerable material universes only due to their uncontrolled minds. These universes are only manifestations of mental activities. So, befriend your mind; this will be good for you. Otherwise, you will have to lament, and no one will be able to help you.

Note: One should chant fifty million names of *hari-nāma* with a concentrated mind, listening properly with one's ears. After this rigorous practice, one's mind will automatically become attracted to remembrance of the holy name because by such remembrance one will begin to experience a great deal of bliss. When the mind finds bliss somewhere it tends to dwell there steadily; this is indeed the nature of the mind.

The mind is the only cause of repeated birth and death in this material world; it submerges us in an ocean of distress. One who has understood this and subdued his mind is capable of subduing the whole world. First, try to control yourself, and then the whole world will be controlled by you. The mind may be controlled very quickly by following the vow of celibacy (*brahmacarya*). Even if you cannot be a naiṣṭhika brahmacārī (resolute celibate student) you can at least observe some control in sex indulgence. If you puncture a pot containing clarified butter with a pin, all of the clarified butter will eventually ooze out of the hole and the pot will be empty. Similarly, when one does not observe any control over sensual indulgence, all of the vital energy in the form of semen is drained from the body, and one becomes very weak. The mind also is substantially weakened, and when the mind becomes feeble, 'the whole game is over'.

Religious poets have composed innumerable poems after

subduing their minds because the mind is the king of the body. When a king is willing and cooperative, everyone in his kingdom is willing and cooperative. In the past, great kings and emperors used to quickly give up their royal thrones and retreat to the forest when old age came. If their minds were not under control, how could they have left for the forest?

Right now Kali-yuga is progressing. Most human beings do not exhibit even a shadow of mercy or compassion, and there is hardly a sign of friendship. Many people are willing to terminate another's life just for the sake of some small material advantage. The killing of innocent people has become a common occurrence. Many human beings are not willing to spare any other types of living entities; they cook and devour them. There is no trace of justice, equity, or impartiality anywhere; there is no protector. All of this injustice and impropriety occurs only for the sake of money. A truthful person can hardly find an ally or companion. In other words, moral boundaries and etiquette have been abandoned. There is only darkness everywhere, and all kinds of living entities are perishing.

Bhagavān is watching all of these unfortunate activities of the human beings. The time is coming for everything to be set right. Every five hundred to five hundred and fifty years, the nature of the times changes. Eventually the shadow of the golden age (Satya-yuga) will begin to manifest. Some great personalities will come, and even now we are starting to see this. In 2013 a change will take place; it will be easier to engage in devotional service, and all necessities will be readily available. The good times of the past are soon going to revisit us, but we have to wait. There will be no shortage of any commodity. Right now, almost every human being is running after money, but this 'rat race' will soon be over. Do not worry; everything will be okay. I have heard this from reliable sources; I am not simply conjecturing.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 13

Various straightforward, easy means for arresting the restless mind while chanting *hari-nāma*

1. No statement can be assimilated in the heart unless it is properly heard with one's ears. In other words, it is essential to listen to one's *hari-nāma* with rapt attention; only then can it be absorbed in the heart.

2. When you hear a description of a particular object, try to visualize the form of that object in the mirror of your heart. In this way the mind will automatically stop wandering.

3. Choose a place where the object of your meditation resides; namely, the abode (dhāma) of Śrī Kṛṣṇa or Śrī Gaurahari. Mentally visit those holy abodes while chanting *hari-nāma* and the mind will stop roaming.

4. There are many attractive, delightful places in the holy abodes of Vṛndāvana and Navadvīpa, such as Govardhana, Yamunā, Vaṁśī-vaṭa, Gahvara-vana, Kālīya-daha, the pañca-krośa-parikramā Vṛndāvana-dhāma (ten-mile perimeter around Vṛndāvana –dhāma), Rādhā-kuṇḍa, Śyāma-kuṇḍa, Kusuma-sarovara, Nārada-kuṇḍa, the birth-place of Śrī Caitanya Mahāprabhu, the banks of the Ganges, Nṛsiṁha-pallī, and Mādhāi-ghāṭa (bathing place on the bank of the Ganges in Navadvīpa). If you visit these scenic places mentally while chanting *hari-nāma*, your mind will automatically become steady.

5. Visit any temple for darśana of Deities such as Rādhā-Govinda, Rādhā-Dāmodara, or Bāṅke-bihārī. Perform circumambulation of the temple, honor the Tulasī offered to the lotus feet of the Deity, and drink caraṇāmṛta (water which has washed the feet of the Deity). Associate with saintly persons who are visiting those temples. Somehow ensure that your practice of chanting *hari-nāma* does not stop. In this way, your mind will easily stabilize.

6. There are innumerable spiritual masters in the bona fide disciplic succession. Mentally sit at the lotus feet of any member of this disciplic succession and chant *hari-nāma* so that the preceptor can hear it. Begin this process with your *dīkṣā*-guru (initiating spiritual master). Then, remembering the spiritual masters in the disciplic succession up to Nārada and the Four Kumāras (Sanaka, Sanātana, Sanandana, and Sanat-kumāra), continue chanting *hari-*

nāma.

7. By mind, approach the lotus feet of the eternal associates of the Supreme Lord such as Mother Yaśodā, Mother Sacī, Mother Devahūti, or Advaita-ācārya. While weeping, pray to them, "Please liberate me from the clutches of *māyā*. Please ignite the fire of separation from Lord Kṛṣṇa in my heart. Please bestow loving devotion to me."

8. Mentally sit at the feet of the Supreme Lord Kṛṣṇa or His manifestations such as Rāma, Kapila, and Nṛsiṁha-deva.

9. Meditate on one of Bhagavān's innumerable pastimes as you chant *hari-nāma*. For example, one can remember the childhood pastimes of Kṛṣṇa or Lord Rāma, the churning of the milk ocean by the demons and demigods, or the bewilderment of Lord Brahmā and his stealing of Kṛṣṇa's calves and cowherd friends. These are all very lengthy pastimes, so one can chant so many rounds while meditating on them. Bhagavān Rāma performed many pastimes during His forest exile. Chant *hari-nāma* while meditating on those pastimes.

10. One should become angry with oneself when the mind wanders away from *hari-nāma*. One should burn in the fire of repentance: "Alas, I have wasted my entire life. Whatever years I have left are being wasted in inattention and negligence." When there is a genuine hunger in the heart to meet Bhagavān, this mood of repentance will certainly manifest. We routinely waste our precious time instead of engaging it in chanting *hari-nāma*. Tell your mind, "If you do not appreciate the importance of *hari-nāma* and how precious this human form of life is, I am going to deprive you of all of the things that you demand. Please agree to get up at 3:00 AM during the *brahma-muhūrta* and engage in devotional service; otherwise, I will punish you."

If with a sincere heart we try to admonish and persuade the mind, the standard of our devotional service will improve without fail. The mind remains weak because we regard materialistic activities to be of primary importance and devotional service to Bhagavān to be of secondary importance. Therefore, we are unable to advance in our bhakti. I hear a general complaint from everyone that, "My devotional service has diminished in quality and quantity. My bhakti was stronger in the past. Please give me some mercy."

Instead of asking me for mercy, first learn to show mercy to

yourself. It is disrespectful to make a superficial show of praying for mercy. I have presented simple, straightforward techniques for controlling the mind. Nevertheless, many devotees are unable to perform devotional service in a pure way. This material world is the abode of miseries, troubles, headaches, and entanglement. If one engages in uninterrupted devotional service even during times of calamities and crises, Bhagavān will eventually relieve the chanter from having to experience further disasters and tragedies. This is one hundred percent true; we have so many examples from the lives of devotees to prove this point.

If a practitioner does not find fault in himself, he is shameless. Some practitioners do not want to perform any devotional service, and they demand help and mercy from others, but this is very unreasonable. If you think deeply, you will realize this. Whose shortcoming is this? Is it an inadequacy of a person showering mercy, or of oneself? You should sleep less, eat less, give up comforts and conveniences, reduce your visits to mundane places, and socialize less with worldly persons. These kinds of austerities are a must. If you do so, your devotional service will certainly become full of sweet, transcendental mellows. If you cannot control material desires and impulses, then even in your wildest dreams you will not be able to properly engage in devotional service.

When it is night, there cannot be day; day and night cannot occur in the same place at the same time. Similarly, you either engage in devotional service or take rest; you can do only one at a time. Time is rapidly elapsing so you should wake up – ‘if you snooze, you lose’. Most of your allotted time has already passed, and there is only limited time remaining. In this age of Kali, taking shelter of *hari-nāma* is real surrender to Bhagavān.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 14

Chīṇḍa-kī-dhāṇī
July 20, 2008

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, and servant of all the servants of the Lord, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of the most worshipable, beloved devotees and to my instructing spiritual master Bhakti Sarvasva Niṣkiñcana Mahārāja, praying that everyone develops transcendental faith.

I was inspired to write my autobiography by the order of Śrīla Gurudeva

I, Aniruddha dāsa, am a disciple of my spiritual master Śrī Śrī Aṣṭottara-śata Bhakti-dayita Mādhava Gosvāmī Mahārāja. Although I am the most fallen of human beings, my Gurudeva is inspiring me to write my life story, so that those who come in contact with me through my autobiography will be delivered.

If one reads this autobiography with doubts and skepticism, one's devotion will be completely destroyed. Indeed, the devotion of such a cynic shall degenerate into total atheism. Those who do not have great pious merits, and who doubt my memoirs, will find that their bhakti will drastically diminish or even completely dry up.

In June 2000, in a dream my spiritual master said to me, "You have been daily chanting three hundred thousand holy names since 2004. Now, encourage others to chant one hundred thousand holy names daily. I will help you in this noble endeavor. When you make this request, they will begin to follow it because of your influence. Tell them without any reservation about the pertinent events that took place in your life. If you keep anything hidden, it will be a great loss for them. You should not think that revealing the occurrences in your life will reduce the quality of your devotional service. On the contrary, your bhakti will keep on improving and increasing. Gaurahari did not hide anything; He revealed to everyone all of the secrets of devotional service, and His constitutional position as the Supreme Lord."

Therefore, folding my hands and grasping your feet, I entreat you. Do not have any doubt in the contents of this letter; otherwise, I will experience profound distress when your level of devotional service decreases due to the offense of doubting the authenticity of my

chronicle. Your loss would indeed be my loss.

It is not surprising that one might have a doubt, because I have written an autobiography describing my own good qualities. Generally, a great personality observes an exalted devotee's behavior and relates it to others, explaining that that devotee is a perfected soul or transcendental personality. However, it is my duty to describe my own spiritual characteristics because if a devotee develops firm faith in me, he will be able to reach the higher stages of devotion quite quickly.

I am directly experiencing a miracle. Whose potency is helping me to fulfill the mission of Śrīla Gurudeva? Every day I get up at 2:00 AM and chant three hundred thousand holy names of Lord Hari with proper pronunciation and clear articulation. Whoever I instruct to daily chant one hundred thousand holy names begins to do so right away. So far, by the inspiration of Śrīla Gurudeva, I have written about two hundred letters on the topic of *hari-nāma*. No ordinary person can write such letters, especially considering that they pertain to the sole topic of *hari-nāma*. My letters address issues such as the technique of chanting *hari-nāma*, how to apply the mind in chanting *hari-nāma*, why imperfect chanting does not yield the desired result, and what the effect of remembering *hari-nāma* is. I have presented a nectarean discussion on these topics in this collection of letters. Who has induced me to write these letters? Have I written them on my own? It would be complete idiocy not to admit that the mercy of Śrīla Gurudeva and Śrī Bhagavān is behind this wonder. Expressing doubts regarding the power of *hari-nāma* and the wonders that it works is nothing more than babble.

It is mentioned in *Śrīmad-Bhāgavatam* that one whose hands and feet display even one sign or symbol of Bhagavān's weapons or other paraphernalia should be understood to be an eternal associate of Bhagavān. Bhagavān has sent such persons to rescue fallen living entities. Bhagavān injects His power into those empowered personalities, which causes faith in them to arise in the hearts of others. When those who have substantial pious merit develop faith in such an empowered person, they begin to follow his guidance, and thus they quickly advance in devotional service.

Both of the hands of this most fallen of human beings display the sign of a vaijayantī-mālā and the sign of a fish. I will happily show them to anyone who desires to see them. When one sees these

transcendental signs, an unbreakable faith will arise in one’s heart, and the level of one’s devotion will rapidly increase. It is difficult to identify great personalities who have been personally sent by Bhagavān to this material world to deliver the conditioned souls. Only another great personality can identify these empowered representatives of Bhagavān who are on a rescue mission in the material world.

I experienced the extraordinary mercy of Bhagavān many times, and it would be impossible to narrate all of those experiences in this letter. For example, my spiritual master Śrīla Bhakti-dayita Mādhava Gosvāmī Mahārāja personally came and, with his own lotus hands, fed my son Amareśa. Moreover, when Amareśa was just two and a half years old, he had a direct audience with Lord Hanumān. Hanumān protected our family from the attempts of envious people to destroy us through black magic. We were the recipients of all of this mercy.

Yaśodā was unaware that she was the mother of Bhagavān; she had no inkling that her beloved child Kṛṣṇa was God. She used to always worry about Him, and even spank Him occasionally. Arjuna did not know that he was also Nara and that Śrī Kṛṣṇa was also Nārāyaṇa; these two are eternally together either as Śrī Kṛṣṇa and Arjuna, or as the sages Nara-Nārāyaṇa. Only when Kṛṣṇa revealed this truth to Arjuna was he able to understand, and immediately after it was revealed to him, the illusory potency of the Lord again manifested its influence and covered Arjuna’s awareness.

At first, even I could not understand that I was an emissary of Bhagavān sent to deliver the conditioned living entities. However, after seeing the signs on my palms, I was able to understand a little about who I am. Bajaranga-balī (Hanumān) has divulged to me my confidential spiritual identity. He told me, “When you become 70 years old, you should reveal your whole life story to the world. Then, many will be delivered through your influence.” Now I have reached the age of 78. I was reluctant to reveal my spiritual identity and all these secrets, but at the urging of my spiritual master I began to do so.

A great personality can be identified by studying his life-history and observing his conduct. He is always engaged in providing for the welfare of all living entities. He is a reservoir of causeless mercy. He regards name, fame, adoration, and prestige to be as dangerous as

poison. He always prefers a life of solitude. His face is always cheerful. He always offers respect to those who are in the lower stages of devotion, and mentally bows down to those who are junior to him. He feels embarrassed if someone offers him obeisances, and thus he avoids those who do so. He always remains free of greed. He does not like to accept service from anyone. He is not interested in making his body look attractive. He becomes distressed and laments when his devotional service is curtailed. He becomes disturbed when he hears that the devotional service of a practitioner has decreased, and prays to Bhagavān for improvement in that practitioner's devotional service. When the Lord hears the prayer of such an empowered devotee, He immediately fulfills his desires. However, a neophyte practitioner lacking sufficient faith cannot recognize the transcendental intervention of Bhagavān in response to the ardent prayers of an empowered devotee.

All of the eternal associates of Gaurahari were the male and female friends of Śrī Kṛṣṇa during Dvāpara-yuga. However, those associates of Gaurahari were not aware of their relationship with Kṛṣṇa in the past. When Gaurahari decided that the time was right, He told them, "You are such and such *sakhā* (male friend) or *sakhī* (female friend) of Kṛṣṇa." This covering and uncovering of knowledge by yoga-*māyā* is necessary in order for devotees to relish various mellows during devotional service.

Kṛṣṇa used to keep company with the residents of Vraja day and night. However, most of the Vrajavasīs regarded Him as an ordinary cowherd boy. Kṛṣṇa performed many pastimes involving great opulence and extraordinary powers, such as the subduing of the Kāliya serpent, the lifting of Govardhana Hill, and the killing of Pūtanā. Even so, exalted residents of Vraja including Nanda and Yaśodā always regarded Him as an ordinary child. Only that person to whom Bhagavān wishes to reveal Himself can understand Him. With the help of His spiritual illusory potency (yoga-*māyā*), Bhagavān continuously arranges pastimes, and it is through this potency that His devotees relish great bliss in these pastimes. The Pāṇḍavas understood Him to be Bhagavān, while the Kauravas saw Him as just an ordinary cowherd boy. Therefore, Duryodhana chose Kṛṣṇa's army over Kṛṣṇa Himself. When Kṛṣṇa went to the Kauravas to arbitrate and settle the dispute between them and the Pāṇḍavas, the Kauravas reprimanded Him. What a powerful veil of

ignorance is created by the illusory potency of Bhagavān!

Bhagavān shows mercy to a living entity by bestowing upon him the mantra of knowledge. No one can understand Bhagavān's extraordinary, transcendental power, or that of His pure devotee, on his own strength or ability. Many who reside on the bank of the Ganges regard it as just an ordinary river. However, those who have received the mercy of Bhagavān regard the Ganges as the footbath water of Bhagavān Vāmana-deva. With this sacred understanding, they daily take bath in the Ganges.

Chronological list of important events in my life

1. I was born on the most auspicious day of Rāsa-*pūrṇimā* at 10:15 PM. This day coincides with November 23, 1930 on the English calendar. I accepted the *hari-nāma* and *dīkṣā*-mantras in Jaipur in 1952. In 1954, I developed the ability to foresee the future (vāk-siddhi) at Kota, Rajasthan. For ten years, I showered benedictions upon anyone and everyone by counseling them through the use of this ability. The local Chief Engineer became my follower after experiencing my extraordinary power of prediction.

2. The divine mood of separation from Bhagavān sprouted in my heart at the tender age of nine when I had audience of the Deities Śrī Śrī Rādhā Govinda in Jaipur.

3. At the age of 21, I went to Vṛndāvana from Jaipur in search of a spiritual master.

4. At the age of 22, I received full *dīkṣā* from Śrīla Gurudeva, who also provided me with paraphernalia from the monastery (maṭha) because I did not have anything. All of my relatives were opposed to my spiritual activities. They were afraid that I might become a mendicant. When I was studying in the eighth grade I was married, and my wife stayed at her parents' home until I completed my Bachelor of Arts degree.

5. When I was 23 years old, Śrīla Gurudeva delivered a ghost who had haunted my cousin (the son of my elder paternal uncle). Previously, many great mystics and Muslim clerics (*maulavīs*) had been defeated by that powerful ghost. At the age of 36, I received a direct order from Śrīla Gurudeva to commence chanting of one hundred thousand holy names daily (64 rounds of the Hare Kṛṣṇa *mahā-mantra*).

6. When I was 40 years old, Lord Hanumān, disguised as an old beggar in tattered clothes, gave me audience at Bikaner, Rajasthan. He observed my palms and predicted my future.

7. When I was 42 years old, a picture of Lord Hanumān automatically manifested in my home at Bikaner, Rajasthan.

8. At the age of 58, I began to chant two hundred thousand holy names daily without fail.

9. At the age of 73, I began to chant three hundred thousand holy names daily, with proper pronunciation and clear articulation.

10. At that time, Śrīla Gurudeva ordered me, "Engage others in chanting one hundred thousand holy names daily. Do not keep to

yourself any of the miracles that you have experienced in your life. Reveal everything to everyone. From behind the scenes I will ensure that they chant one hundred thousand holy names daily and follow your other instructions."

11. I began to write letters about *hari-nāma* in 1988. That same year I obtained the mercy of Śrī Bhakti-sarvasva Niṣkiñcana Mahārāja.

12. At the age of 74, I accepted renunciation by the mercy of Śrīla Bhakti-ballabha Tīrtha Mahārāja.

13. Although Śrīla Gurudeva was preaching in Assam, he gave audience to my elder brother in our native village Chīṇḍa kī Ḍhāṇī.

[Note: In 2013, Bhagavān ordered Śrīla Aniruddha Prabhujī to start chanting five hundred thousand holy names daily. Prabhujī argued with Him: "O Bhagavān, I am now 84 years old! How will I be able to chant five hundred thousand holy names (three hundred and twenty rounds) daily?" Bhagavān replied, "Everything will be possible by My mercy."]

An important discussion

A devotee dedicated to chanting the holy names (*nāma-niṣṭha* bhakta) should attentively study the book Śrī Hari*nāma* Cintāmaṇi'. This book describes a conversation in which Śrī Haridāsa Ṭhākura discusses the subject of the holy name with Gaurahari. All of the essential truths regarding *hari-nāma* are nicely covered in this book.

Whatever Bhagavān does is for the sake of bestowing auspiciousness upon the living entities. Unfortunately, I will not be able to meet with you devotees at this time because the doctor has said that my son Raghubīra must undergo another operation on his hand. An X-ray revealed that there is a gap between two of the bones. The gap was supposed to be closed by flesh, but for some reason this did not happen. Therefore, that gap will have to be filled with a piece of bone taken from some other part of his body.

I am very distressed because I will not be able to associate with all of you. I will be deprived of an opportunity to embrace and talk with you. I must have committed some offense at your feet; therefore, the Supreme Lord has given me the punishment of not letting me go to associate with you. By accepting this punishment, I will be cleansed of my offense. Then, I shall surely get another opportunity to visit you. All of you should not become distressed; whatever happens is for the sake of our ultimate auspiciousness.

Śrīla Gurudeva has dictated the last few letters in my heart, and I have written them down. Keep on chanting and remembering *hari-nāma* as per the instructions of these letters. I have become old now and I have so many limitations; therefore, I sometimes have to experience separation from your feet.

I will be able to be in contact with you only by phone. Even Śrī Rameśajī will be disappointed due to my not coming. I beg forgiveness. My coming there would be improper from the social point of view. People might comment, "This old man's son underwent an operation, and rather than accompany and comfort his son, he went away and left his son behind." No one is present here to help me. My family members do not think it proper for me to visit you at this time.

Please do not take any offense and happily grant me permission to stay at home.

You can read this letter to everyone on the day of Ekādaśī, so that they can understand my helplessness and not take offense.

Every obstacle should be understood to be the mercy of Bhagavān. One has to wash dirty clothes thoroughly using soap. Similarly, this body is the garment of the soul, and it has to be 'washed' by diseases or ailments that sometimes require surgery. Then, Bhagavān gives a new garment in the form of a new body in the next lifetime. One should not become morose in times of distress or elated in times of happiness; this is a characteristic of complete surrender. When distress comes, or when the time comes to leave this world due to a terminal disease, a devotee becomes blissful, thinking, "Oh, Bhagavān wants to take me in His lap now!" Devotees such as Prahlāda, Mīrā, Draupadī, and the Pāṇḍavas suffered untold miseries in their lives. However, they never got disturbed during these miseries. They always regarded them to be the genuine mercy of the Supreme Lord. Moreover, the circumstances of these miseries made them famous all over the world as great devotees. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda also suffered many obstacles in his preaching mission, but he never became discouraged. He regarded the obstacles as the true mercy of Bhagavān. This material world is not an ocean of misery for a devotee; rather, it is an ocean of bliss.

It is very difficult to have this conviction that even misery is the mercy of Bhagavān. However, the perfected personalities (siddha-

mahātmās) can instill this understanding in anyone's heart. When a practitioner receives the intimate association of a high-class saintly person, the white, devotion-less mind of the practitioner can be very easily dyed with the colors of devotion which are present in the heart of the saintly person.

Try to understand clearly

Bhagavān arranges for His devotees to experience diseases and other distresses in order to wipe away past bad impressions from their minds so that they can reach His lap in this very lifetime. An ordinary devotee cannot understand this secret, but it will be revealed in his heart when a great, perfected personality makes him thoroughly aware of this principle. Otherwise, considering this topic to be ordinary or speculative, one will simply forget about it and continue suffering from the onslaught of miseries.

Śrī Jauharajī can testify to this. I prayed to Bhagavān to grant him realization of this truth, and when Bhagavān explained it to him, he accepted it.

Now I will give an example using this material world to help explain this principle.

After clothes such as shirts or dhotīs become dirty from being worn several times, they are thoroughly washed using soap. The clothes are analogous to the human body, and soap represents the diseases that one's body experiences. The clothes are rigorously moved, squeezed, or shaken during the washing process, which may be compared to the distress experienced by the body of a living entity during his spiritual purification. Then the clothes are rinsed with just water, which may be likened to when a doctor gives medicine to a patient who is in critical condition. Afterwards the clothes may be dried in the sunlight, which represents the spiritual regulations and guidelines one follows on his spiritual journey, such as what activities should be avoided. When the clothes have become totally clean, they are fit to be worn again.

Similarly, Bhagavān thoroughly cleanses and purifies a devotee's body in the fire of distress and miseries. When a devotee becomes saturated with good impressions from practicing cleanliness, Bhagavān takes him in His lap. When a child becomes dirty, his mother first bathes, scrubs, and dries him before taking him on her lap. The child may protest the bathing process by screaming and crying, but his mother will ignore this.

In the same way, a devotee will have to tolerate weeping in distress until all bad impressions are completely eradicated by various miseries. Prior to that, Bhagavān does not listen to his prayers for relief. Ordinary devotees are not convinced of this because they have not yet met a perfected personality. It is quite

impossible for one to meet a perfected personality without the mercy of Bhagavān.

Only *hari-nāma* can arrange for a devotee to meet Bhagavān. No one is capable of accomplishing anything substantial on the basis of his own meager abilities.

When Bhagavān wanted Nārada to go home, back to Godhead, He arranged for a snake to bite and kill his mother. In this way Nārada was released from all family obligations. All of the bad impressions in Nārada Muni's mind had been destroyed because he had accepted the food remnants of saintly persons (the Four Kumāras, who had visited him during the four months of the rainy season). The remnants of sanctified foodstuffs left behind by saintly persons on their plates possess an inconceivable power to eliminate bad impressions from millions of past lifetimes. Bhagavān eats through the mouths of saintly persons; therefore, Nārada received remnants of foodstuffs which were directly honored by Bhagavān Himself. Bhagavān took away Nārada's mother, who was the last obstacle on his path to perfection. The pastimes of Bhagavān are incomprehensible for even Śiva and Brahmā, what to speak of ordinary human beings.

Please read this letter to everyone on the auspicious day of Ekādaśī.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 15

Ekādaśī
July 29, 2007

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, and servant of all the servants of the Lord, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of the most worshipable, best among the devotees, Bhakti Sarvasva Niṣkiñcana Mahārāja, my instructing spiritual master, with the prayer that I may develop faith in chanting *hari-nāma*.

Engaging in devotional service with proper diligence

1. Only that practitioner who can understand the importance of *hari-nāma* and this human form of life will be able to appreciate the following discussion. If one comprehends this message, he will be inclined to very carefully engage in devotional service.

2. One should reduce the amount of one's evening meal by half. This will ensure that one does not feel weakness and the body remains fit.

3. One should not give importance to material endeavors; rather, one should regard *hari-nāma* to be far more precious.

4. The early morning should be used in cleansing one's body and taking bath. The remainder of the morning should be dedicated to the remembrance and chanting of *hari-nāma*. One should continuously remember *hari-nāma* without any interruption.

5. Avoiding mundane gossip and idle talk, one should loudly chant *hari-nāma* while carefully listening to it.

6. Realizing that death is always hovering over one's head, one should regard time as very precious.

7. If one loses the human form of life after this lifetime, it may take many millenniums and lifetimes to regain it. Due to not understanding the importance of this human form, one is liable to be severely punished on account of such gross negligence. Even if one receives a human birth in the future, there is no guarantee that one will be put into an environment favorable for cultivating devotion. If one does not take advantage of saintly association which is available now, one may not get this auspicious opportunity in future lifetimes.

8. Due to lack of pious merit, it has taken us a long time to attain the human form of life. Therefore, it is in our best interest to earn as much pious merit as possible.

9. During old age, one is not able to properly chant *hari-nāma*. Considering that debilitating old age is impending, we should use our time in a beneficial, productive manner.

10. Observing celibacy has a deep impact on one's mind and body. When both the body and mind are strong, one has enthusiasm for devotional service. When men and women, who are like ghee and fire, respectively, come in contact with each other, even great men melt, as ghee melts when it is near a fire. Men and women should stay away from each other; they should not even look in the other's direction.

11. If one continually associates with saintly persons and meditates upon them, one will always have taste and be encouraged in chanting *hari-nāma*.

12. Association with a *hari-nāma-niṣṭha* vaiṣṇava, a pure devotee dedicated to chanting *hari-nāma*, creates a strong hunger to obtain Bhagavān's mercy. This hunger gives rise to taste in chanting *hari-nāma*. Without such association and hunger, one will not be able to relish one's chanting; this is readily apparent. Even though many devotees have received the shelter of Śrīla Gurudeva for a long time, they do not have even an iota of taste for chanting. For such devotees, chanting *hari-nāma* is like a great burden upon their shoulders, and there is not even the slightest trace of remembrance of Bhagavān.

13. One will be able to properly chant only when one is in a solitary place. When alone, one feels no restrictions and can act without shyness.

14. One can develop a taste for chanting *hari-nāma* only when one regards such chanting to be the topmost wealth among all sādhanas (spiritual practices described in the scriptures). The holy name and Bhagavān are indeed one transcendental truth.

15. *Hari-nāma* is the most valuable treasure. Among the billions of universes and throughout all four ages, *hari-nāma* is the topmost austerity. It is like a fast boat for crossing the ocean of repeated birth and death, and thus transcending material existence. One who does not take this boat of *hari-nāma*, despite having obtained the human form of life, is indeed highly unfortunate.

16. Only a person who can get to sleep at the proper time and get up at the proper time will be able to engage in the prescribed practice of *hari-nāma*. Otherwise, one will not be able to meet Bhagavān

even in one’s wildest dreams. It is said: “Early to bed, early to rise, keeps one healthy, wealthy and wise.” It is essential to sleep for at least 5 or 6 hours a day; otherwise, the enemy of lethargy may destroy one’s devotional service.

17. When you examine the biographies and pastimes of past *sādhaka*s (serious practitioners), you will find that their statements are completely accurate. If you implement their teachings, they will provide tremendous, ever-increasing encouragement to your devotional service.

18. The ten offenses against the holy name are very dangerous. One can achieve success in one’s devotional service only if one saves oneself from these offenses; otherwise, all spiritual endeavors are futile.

19. As long as the false ego and the desire for name, fame, adoration, and prestige remain in one’s heart, one cannot cultivate any virtuous qualities. Thus, the false ego and the desire for prestige are two great enemies of the practitioner.

20. When one adopts good behavior, one automatically develops a great taste and relish for chanting *hari-nāma*, and achieves love of Godhead. Heavy, opulent meals incite lust, passion, and desire for sense gratification; therefore, one should eat just enough to stay alive.

A practitioner who is able to embrace these conceptions in his heart can obtain much more than just economic development, religiosity, sense gratification, and liberation within this very lifetime. He can teach others the process for destroying all anxieties from their roots. Floating in the unlimited ocean of nectarean bliss of *hari-nāma*, he will be able to forever attain the sea of happiness called Goloka Vṛndāvana.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 16

Chīṇḍa-kī-dhāṇī
July 22, 2007

The relation between the soul and body may be compared with that between the body and clothes that cover it

Bhagavān Śrī Kṛṣṇa created the body in order to cover the soul. Every living entity from the mosquito up to the elephant has received this mortal covering to enjoy sense gratification. Human beings receive a body in accordance with the auspicious or inauspicious activities that they perform. When one engages in pious activities, one receives a body in a higher species of life. When one engages in inauspicious activities, one receives a body in the lower species of life. The good and bad impressions in the mind determine one's activities.

The Supreme Personality of Godhead has explained which activities lead to happiness for human beings. When one acts in opposition to these prescribed duties, one must experience distress. The mind or subtle body is the cause of the next birth because it inspires the human being to engage in auspicious and inauspicious activities. Therefore, one should avoid bad association and accept good association, as this will have a positive effect for the mind.

The innumerable types of species or bodies are coverings of the soul. Similarly, people use many different kinds of clothes to cover the body. When clothes become old and torn, we have to put on new clothes. Similarly, when the body becomes old and unable to function, one has to accept another body.

When a garment is soiled, it has to be washed with soap and water. Similarly, when the body of a particular species, which is like a garment for the soul, becomes contaminated, it needs to be washed with the soap of distress and the water of hellish existence. Dirty clothes are first soaked in soapy water, and then they may be squeezed and rubbed against a rock in order to cleanse them thoroughly. Similarly, the material body, which is like a garment covering the soul, is subject to the cleansing of hellish life, in which ferocious animals and aggressive insects constantly attack and bite. One puts on clothes which had been dirty only after a thorough cleaning; similarly, a devotee becomes fit to sit in the lap of the

Supreme Lord only after cleansing his subtle body with the soap of devotion.

Bhagavān accepts His devotees in His lap only after their bad impressions are incinerated in the fire of austerities. Therefore, He arranges for them to experience distress, disease, and obstacles. If a child is dirty, his mother takes him on her lap only after she thoroughly cleans him. The child may cry and scream as much as he likes; still, his mother does not pay any attention. If a patient has a boil, the doctor must forcibly cut the boil open despite the crying and screaming of the patient.

Similarly, a devotee may scream, weep, and plead as much as he likes, but Bhagavān does not pay attention because He wants to take that devotee to His lap very quickly. To the degree that distress befalls a devotee, the Supreme Lord is giving him attention. He wants that devotee to be quickly purified so that he can ascend to His lap.

It has been observed that the more love a devotee possesses, the more distress the Supreme Lord arranges for him. This is the proper attitude for seeing Bhagavān's mercy. It is also seen that there are many advanced devotees who do not suffer at all. The reason for this is that they are fallen mystics who suffered the necessary amount in their previous births.

In this regard, Jaḍa-bharata (Bharata Mahārāja who became a deer and a dull Brāhmaṇa in his subsequent lives), Tulasī-dāsa (the author of the famous Hindi vernacular composition about the life of Lord Rāma called *Rāma-carita-mānasa*), Sūra-dāsa (the blind devotee poet of Puṣṭi-mārga), Mīrā (the princess who became mad in love for Lord Giridhara, the lifter of Govardhana Mountain), and Kabīra did not have to suffer any distress. They were fallen yogīs or mystics in a past life. In his present life, Rāma-sukha-dāsa developed throat cancer. However, by the power of devotion it did not have any effect. Although the doctors advised him not to speak hari-kathā, he was able to continue doing so. There are many examples of saintly persons who were advised by doctors not to travel and speak, but who did not take that advice.

The test for sincere, mature surrender to the Lord is whether one is able to regard the worst distress as the topmost happiness. As long as one cannot do so, one should know that his mood of surrender has not yet matured. Even during periods of terrible distress, we should

think and assert that Bhagavān is very merciful. When gold is put in fire, impurities are eliminated and it begins to brightly glitter. Ornaments of pure gold make a person wearing them appear radiant. One will experience continuous happiness only by performing austerities.

Note: I very carefully studied Śrīla Bhaktivinoda Ṭhākura's book Śrī Hari*nāma* Cintāmaṇi and discovered that the salient points about *hari-nāma* that I have presented in my letters are also found in that book. This is because my spiritual master is using me as an instrument to write these letters for public distribution. Thus, the contents of these letters and that book have the same gist.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 17

Date: April 4, 2008
Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest and the servant of the servants, offers his daṇḍavata *pranāmas* to the lotus feet of the respected, most excellent devotee Bhakti-sarvasva Niṣkiñcana Mahārāja, my instructing spiritual master, with the repeated prayer that I may be able to chant *hari-nāma* loudly with proper articulation.

The holy name appears as the incarnation of Bhagavān in all four ages

In the absence of the holy name, the creation of innumerable material universes cannot take place. If *hari-nāma* is removed from the material universes, the darkness of ignorance completely pervades and reigns throughout the whole of creation. All of the moving and non-moving living entities in the material realm are manifest from the breathing of *nāma*-bhagavān, the Supreme Lord in His incarnation as the holy name.

Brahmā, Viṣṇu, and Śiva perform the duties of creating, maintaining, and destroying the material universe in all four ages. By whose inspiration do they conduct these activities? All of these activities take place only by the inspiration of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself takes the form of these three incarnations and performs the activities of creating, maintaining, and annihilating under different names. In the absence of *hari-nāma*, the creation would be dull and lifeless. All of the moving and non-moving living entities are alive only by the power of the holy name.

Lord Śiva incarnates in all four ages, and along with his destructive potency he meditates on *hari-nāma* throughout the eight yāmas (time divisions) of the day. In the absence of *hari-nāma*, even he loses his power.

Śrī Nārada-muni's lute plays musical notes in the form of waves of sound vibrations of *hari-nāma*, enabling him to travel wherever he likes without any restriction or hindrance. For him, there is no obstruction or stumbling block. Although Bhagavān is omniscient, knowing past, present, and future, still He inquires from Nārada-muni about news of the material creation. The Four Kumāras always maintain the appearance of small boys by the power of the holy

name. Śrī Gaura-kṛṣṇa Himself chanted His own holy name day and night while keeping count on beads. He ordered everyone to chant one lakh (one hundred thousand) names of *hari-nāma* daily. The great sinner Ratnākara (Vālmīki) became a knower of past, present, and future by chanting the name of Bhagavān beginning in a backwards manner. Thousands of years before the pastimes of Lord Rāmacandra actually took place, he wrote Vālmīki Rāmāyaṇa. Śrī Śukadeva Muni wandered in the dress of an *avadhūta* (self-realized soul) by the power of the holy name. In the intoxication of the holy name, Jaḍa Bharata remained fully absorbed in bliss even while covered with dirt, garbage, and his own stool. Lord Śiva swallowed the deadliest poison (*Kālakūṭa*), but the holy name converted it into the nectar of immortality.

What more can I say? Who can adequately describe what nectar, joy, intoxication, and tranquility is in the holy name? Only a person who has relished the holy name can experience this, but he cannot tell others about it because it is an experience of the heart, and the heart does not have a tongue.

In order to deliver the living entities of Kali-yuga, Śrī Gaura-kṛṣṇa immersed them in the ocean of the holy name. There are many references to this in the religious scriptures; however, it would be impossible to elaborately describe them all. By sincerely taking some examples to heart, one can make his life successful by immersing himself in the blissful ocean of the holy name.

The future may be full of darkness, and if you are not careful you may have to go through unlimited suffering in a terrible ocean of distress. Try to advance right now by opening the eyes of the heart; otherwise, at any time you may fall into an abyss.

All the great sages and mendicants of the past obtained the lotus feet of Bhagavān by simply surrendering to the holy name; there is absolutely no other means for doing so. If you do not do this, you will have to repeatedly come back to this material universe and suffer distress. Three types of miseries will always be chasing you, and only *hari-nāma* can save you.

Scriptural examples of the glories of *hari-nāma*

No one can fully describe the power and efficacy of *hari-nāma*; however, the following quotations give some indication.

jānā chahiye gūḍha-gati jeu,
jīṁha nāma japa jānahiṁ teu

“That person who wants to understand the transcendental secret of the Supreme Lord can understand it by chanting *hari-nāma* by his tongue.”

rāma nāma kā amita prabhāvā,
santa purāṇa upaniṣad gāvā

“The glories of the holy name of Lord Rāma are boundless. The saintly persons, Upaniṣads, and Purāṇas sing the glories of rāma-*nāma*.”

nāma prabhāva śambhū avināśī,
sāja amaṅgala maṅgala rāśi

“Lord Śiva became immortal by the power of the holy name. Externally his paraphernalia may appear to be inauspicious, but in actuality he is a mine of auspiciousness.”

śuka sanakādi siddha muni jogī,
nāma prasāda brahma sukha bhogī

“The perfected sages and *bhakti-yogīs* like Śukadeva Gosvāmī and the Four Kumāras experience the topmost spiritual bliss by the mercy of the holy name.”

jāko nāma leta jaga māhi,
sakala amaṅgala mūla nasāhiṁ

“Chanting the name of Bhagavān removes the root of all inauspiciousness.”

bibasaṁhu jāsu nāma nara kahahi,
janma aneka racita agha dahahi

“Indeed, if a man chants the holy name helplessly, it destroys the sins committed over a period of billions of lifetimes.”

sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

“Human beings who chant and listen to the holy names of Lord Hari with honor and respect can cross the ocean of material existence, like crossing the water contained in the hoof-print of a cow.”

sanamukha hoya jīva mohi jabahi
janma koṭi agha nāsaṁhū tabahī

“Bhagavān assures, ‘As soon as the living entity approaches My lotus feet in a mood of complete surrender (by chanting of the holy name), the sins he has committed in billions of lifetimes are immediately burnt to ashes.’”

(The glories of chanting)

jāni ādi kavi nāma pratāpū
bhayau śuddha kara ulṭā jāpū

"The ancient poet Vālmīki knows the power of the holy name. He chanted the holy name Rāma in the backwards way Māra and still became completely purified."

saguṇa upāsaka para hita, nirata nīti dṛdha nema
te nara prāṇa samāna mama jinake dvija pada prema

"Bhagavān assures, 'Those who worship My personal form, who are intent on doing good to others, who firmly tread the path of righteousness, who are steadfast in their vow, and who are devoted to the feet of the brāhmaṇas, are as dear to Me as life.'"

koṭi vipra vadha lāghahi jāṁhu
āye śaraṇa tajahū nahiṁ tāhūṁ

"Lord Rāma gives assurance, 'If one is implicated in the sin of killing millions of brāhmaṇas, I shall not forsake such a sinner if he surrenders to Me.'"

In all four ages, surrender to the holy name is real surrender.

kahau kahā lagi nāma baḍāī
rāma na sakahi nāma guṇa gāvahi

"Bhagavān Rāma Himself cannot describe the excellence or eminence of His holy name."

rāma-carita sat koṭi maṅha liye maheśa jiya jāna

"Rāmāyaṇa has one billion verses. Lord Śiva extracted the holy name of Lord Rāma as the essence of Rāmāyaṇa and he chants that holy name in the company of his divine consort Umā. What great happiness the holy name contains!"

kaliyuga kevala nāma ādhāra
sumara-sumara nara utarahi pārā

"In Kali-yuga, there is no means of devotional service other than the holy name of Lord Rāma."

sumari pavana-suta pāvana nāmū
apane basa kari rākhe rāmū

"Hanumān always chants the holy name of Rāma. In this way, he has completely subjugated Lord Rāma by his loving devotional service."

Bhagavān is automatically drawn behind His own holy name, as if pulled by a rope. If you carefully consider this, you will realize that everyone is drawn behind the holy name as if tugged by a rope; this is a fact of this material world. Even Sītā-devī always chants the

holy name of Lord Rāma.

jehi vidhi kapaṭa kuraṅga saṅga dhāya cale śrī-rāma
so chavi sītā rākhi ura raṭati rahati harināma

"Having impressed on Her heart the beautiful image of Śrī Rāma as He appeared while running in pursuit of the false deer, Sītā incessantly repeated Śrī Hari's holy name."

Lord Kṛṣṇa Himself, taking the form of Lord Śiva, chants His own holy name throughout the eight praharas (parts of the day). After doing this, Lord Śiva declares:

jāsu nāma japa ekahi bārā
utarahi nara bhava-sindhu apārā

"If one chants the holy name of Lord Rāma even once, he easily crosses over the ocean of material existence."

The holy name has transcendental, blissful mellow (rasa). Only the chanter can know this; it cannot be expressed in words.

The ocean of bliss of the holy name is filled with palatable nectar that intoxicates the chanter, making him completely mad. The chanter relishes this mellow only when he continuously pours the holy name in his ears by uttering it loudly. Otherwise, the nectar spills out, unable to saturate the dry mind. One best relishes this mellow in solitude; indeed, it becomes tasteless in the company of others. Śrī Gaurahari has told us to engage in *saṅkīrtana* (congregational chanting) because that surcharges the whole atmosphere with deep love for Lord Hari. Saṅ*kīrtana* is especially favorable for immature practitioners, but solitude is more advantageous for mature *sādhaka*s.

The question may arise, "Why is the mellow of the holy name rarely experienced?" Everyone has the potential to experience it, but very few actually desire this mellow. Most practitioners are to some degree still attracted to the mundane mellows of *māyā* (the illusory potency of the Lord), but that is just an artificial superimposition on the mind which is not ultimately real. This is also known as mṛga-tṛṣṇā or a mirage, like when a thirsty deer in the forest runs toward what it thinks is a lake filled with clean, fresh water, but it is actually only a mirage and the deer eventually dies after its vain search. Material desires can never be quenched; the more you engage in material sense gratification, the more those desires flare up. So far, no one in the history of the world has been able to quench material desires. Therefore, what benefit is there in engaging in sense

gratification? Doing so is simply stupidity. Śrīla Gurudeva tries to convince us of this with so many examples, yet we do not budge even an inch from our dangerous position.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śrī Caitanya Mahāprabhu

Letter 18

Date: August 8, 2008
Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest and the servant of the servants, offers his daṇḍavata *pranāmas* to the lotus feet of the respected, most excellent devotee and my instructing spiritual master, Bhakti-sarvasva Niṣkiñcana Mahārāja, with the repeated prayer that I may obtain love of Godhead.

An important subtle discussion about the mind

The foundation of life rests upon the mind, without which life is useless. The subtle body has four aspects: mind, intelligence, false ego, and consciousness. If one can bring the false ego under control, the mind automatically becomes steady. The false ego is a specific function of the mind; the mind uses the false ego as its foundation. Where one ends and the other begins is imperceptible; they are so interrelated that it is practically impossible to separate them or tell them apart.

First, the impressions of innumerable past lives manifest in consciousness and awaken it. Then, awakened consciousness stimulates the mind. The mind then consults the intelligence to determine what activities it should or should not perform. The intelligence counsels the mind: "It will be harmful to engage in this action; do not do it." Due to past impressions, the mind may not listen to the advice of the intelligence, and acting like a puppet it may engage in unwise activities. The false ego hounds the mind and forces it to perform those activities. After the damage is done, the mind begins to lament: "This activity was not suitable for you; you should not have done it." However, regret at this point serves no purpose. As it is said: *ciḍiyā cuga gaī kheta* - "The birds have already devoured all the grains in the field and have flown away."

This is the awkward game of the mind, which traps the practitioner in a tangled web of thorny bushes. What can the wretched mind do? Its pious and impious impressions from past lifetimes prompt and force it to act under the direction of the false ego. If past- life impressions are auspicious, they may lead to blissful association. If they are inauspicious, they will induce the mind to seek painful association. The shadow of the false ego always subtly

accompanies the mind and influences it.

Although one may repeatedly receive this invaluable human birth by the mercy of Bhagavān, one may keep on wasting it. In this case, there will never be an end to one's distress. If the mind is steady, life is peaceful. The mind can become steady only by saintly association, and not by any other strategy or practice. The mind continuously tends to be restless due to unfavorable association. Under such conditions, one cannot experience steadiness even in a dream, and in the absence of pious merit, one cannot even dream of getting saintly association. There is no way to estimate how many births it may take to get the fortunate opportunity to associate with saintly persons.

The mind can be steady if it is peaceful. When the heart is filled with the mellow of peace and tranquility, the mind can achieve steadiness. How can peace and tranquility stay in a heart filled with the poisonous qualities of chaos and restlessness? How can the mind remain steady in the absence of peace?

The question may arise: "How can one obtain peace and tranquility?" One can achieve this state of mind only by finding those whose consciousness is saturated with it. Where is it available? It is firmly established in the hearts of the great swan-like, liberated personalities. If one gets their association by the mercy of Bhagavān, there will be no shortage of peace and tranquility. Indeed, one will also be able to distribute these qualities to others.

However, there is a very serious obstacle on this path. If any inauspicious or impious thoughts about saintly persons arise within the mind of an advanced, peaceful practitioner, he will fall into a deep trench from which it will be difficult to escape. A saintly personality is simply an ocean of mercy. He never takes any offense; however, his worshipable Deity will not tolerate any insult to him. That Deity will throw a practitioner who has blasphemed a saintly person far away from the path of devotional service. Therefore, associating with saintly persons is like staying close to a fire – if you are not very careful you can get burned at any time.

If one unfortunately commits such an offense, there is a means for rectifying it. Ignoring one's false ego, one must beg forgiveness at the lotus feet of the saintly person. He will forgive you, and his worshipable Deity will be unable to do anything. The saintly person will win; his worshipable Deity will lose; and you will attain freedom. Bhagavān has entrusted the key to His heart to the saintly

person, who is free to open and close the lock of His heart at any time. Everything depends on the disposition of the saintly person.

The gist of this letter is as follows. A practitioner who can arrest and control his mind will be able to fix it at the lotus feet of Bhagavān at the time of death. At the time of Grandfather Bhīṣma's departure from this world, Bhagavān Śrī Kṛṣṇa said, "O Grandfather, please detach your mind from all four directions and fix it at the lotus feet of Bhagavān."

The question may arise: "How can one control the mind?" The wandering mind will halt when the false ego finds some spiritual engagement. One must begin to identity with the Lord: "I belong to Bhagavān and Bhagavān alone is mine. This material world is a temporary play of His illusory potency, and in it we cannot claim anyone as our near and dear one. In reality, everyone is a stranger; some just appear to be relatives and friends. This is only an illusion; it is not reality."

The only means of controlling the mind is association with a true, swan-like, liberated personality who has controlled his own mind by fixing it at the lotus feet of Bhagavān. A saint is an expert who knows and can prescribe this means. Only he can train the practitioner to control his mind. Just as there are different health specialists for treating the different parts of the body, the specialist for treating the mind, consciousness, intelligence, and false ego is the swan-like, liberated, saintly personality. If one associates with such a personality, one's mind will completely stop its aimless roaming.

A practitioner cannot approach a saintly person until he has determined that his goal is to obtain the lotus of Bhagavān. Among billions of seekers, only one rare soul may seek this goal. Most people in this age of Kali-yuga are only interested in materialism; there is hardly a trace of true spiritualism.

Association with saintly persons is of two types: gross and subtle. The type of association that one receives depends on the circumstances. A person seeking association may not be in a situation favorable for getting it, and a saintly person may not be in a situation favorable for giving his association. One gets the opportunity for saintly association only by the mercy of Bhagavān, not by one's own ability. If it is crucial for a practitioner and a saintly person to come in contact with each other, association can be

indirect or subtle rather than direct or gross, such as by phone or letter.

The play of the innumerable material universes is dependent on the mind. One who has controlled his mind has controlled everything; nothing in the world is impossible for him. Due to the mind, the living entity has been wandering here and there since the time of his separation from Bhagavān. Up to the present time he has not been able to find his real home, and as long as he has not found it, he cannot even dream of ending his wandering.

Only one person can stop this wandering – the swan-like, liberated personality who is very dear to Bhagavān. If you establish a genuine relationship with such a personality, you will very easily reach your real, eternal home. The illusory potency will put many obstacles in your path, and it is necessary to surrender to the spiritual master to transcend them. The illusory potency becomes impotent before a bona fide spiritual master. When such a spiritual master becomes the captain navigating your boat, you will be able to cross the ocean of material existence very quickly.

Our spiritual masters have repeatedly stressed these important points in their writings and showered mercy upon us. We should make our lives successful by embracing this mercy.

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 19

Chīṇḍa kī Ḍhāṇī
08-08-2008

Why does a practitioner not develop taste for chanting the holy name?

One does not develop taste for chanting the holy name of Lord Hari as long as his body, mind, and speech continue to be drawn to the sense objects. One does not realize that these sense objects are full of a highly dangerous poison called *halāhala*. The more you drink the so-called nectar of sense gratification, the more that poison will infect your body, mind, and speech. Moreover, the thirst for the objects of sense enjoyment will increase further and further.

As long as that poison contaminates the body and mind, even a semblance of nectarean love for Bhagavān and His devotees will remain out of reach. When a drunkard drinks liquor, he never finds actual pleasure. He drinks bottle after bottle, and when he is finally fully intoxicated, he loses consciousness and falls down in the gutter. Then he is unaware of whether a dog is urinating on him, or someone is abusing him. The same thing happens with other objects of sense enjoyment. The more you enjoy them, the more your thirst escalates. You continue experiencing lust, anger, greed, and bewilderment. If even a small amount of lust, anger, greed, and infatuation are present in the mind, the thirst of the senses will become more and more acute. There is no question of any reduction in this thirst; in time it will certainly destroy the body and mind. What ignorance this is! It is like when a dog keeps licking a dry piece of bone long after the blood is gone. The foolish dog is only relishing the taste of its own blood that is oozing from its own gums. Is this proper understanding? Every human being is in the same condition. He continuously chases the sense objects, thinking them to be nectar.

This is the reason that one's mind is not attracted to the chanting of the holy name of Lord Kṛṣṇa, the devotees, and the Supreme Personality of Godhead. There is no question of developing taste for the holy name as long as the mind is not attracted to the holy name. Still, many devotees repeatedly complain, "Why is my mind not attracted to the holy name of Lord Kṛṣṇa? How can I utilize my mind in chanting the holy name? Kindly tell me." Is this not a matter of great foolishness?

O my brothers, a plate filled with many types of delicious sweet and spicy foodstuffs is sitting right in front of you; however, you must make the effort to eat from it. You will have to put the morsels in your mouth with your own hand. Is it right to think that your guide or instructor should spoon-feed you? This is carelessness or apathy on the part of the *sādhaka* (practitioner). One cannot advance on the path of devotion in this way. By making up stories and excuses, you will not achieve anything substantial and will simply waste your valuable time.

O loving devotees, even if you are absorbed in sense gratification, at least do what I recommend. Then, the objects of sense gratification will automatically leave you. You may inquire, "O ocean of mercy, what shall I do?"

At least try to hear the holy name of Lord Kṛṣṇa with your ears. Your divine spiritual master has planted the seed of the holy name of Hari (*hari-nāma*) in your ear. As you listen to *hari-nāma* while chanting sweetly, that seed is sewn in the soil of the heart. After a few years, that seed will certainly sprout. After sprouting it will grow further, and when it becomes a big tree, it will be adorned with blooming flowers and fruits. Then, you will start relishing happiness by those flowers and fruits. When you begin to experience happiness in chanting and hearing *hari-nāma*, the external happiness of the sense objects offered by the illusory potency (*māyā*) will disappear. The bliss of chanting and hearing is transcendental; now you have obtained an ocean of joy. Nowhere in the innumerable material universes will you find happiness as profound as this.

O loving devotees, please keep in your hearts the knowledge that one receives this happiness simply by hearing the holy name of Lord Kṛṣṇa. I may delegate a task to someone: "O brother, this is an essential job; go to this location, do this work, and come back." If he was not paying attention because his mind was fixed on some superfluous matter, he may automatically reply, "Fine, I will surely do that work." However, his mind was wandering, and therefore he did not hear my words attentively. So, when the time comes to return and see me, he will worry: "That gentleman had given me some work to do, but I did not pay attention so I do not remember what he said. What should I do now? That gentleman is my very dear friend. Now I am in trouble; if I do not do that work for him, my life will be ruined. I cannot live without his friendship."

We can only imagine what losses a person suffers or will suffer by not listening properly to good instructions. In this regard, one will waste this human form of life, which was received by the mercy of the Supreme Personality of Godhead, if he does not attentively hear the holy name of Lord Hari. In this case, the degree of loss cannot even be estimated; some of one's precious life is already over and the rest is rapidly slipping away.

Even if one carefully hears the holy name of Lord Hari, it will take some time for the seed to sprout into a plant. In time, that plant will reach the body of Śrī Kṛṣṇa. There is no need to provide any evidence for what one can directly and practically experience. One can better understand this subject through the following example from the mundane world.

Consider how a farmer plants corn seeds. When he tills the land with a plough, he drops palmfuls of seeds in the tube. The plough is pulled forward by oxen, and the seeds fall through the tube and into a trench. As the plough moves along, the seeds get buried in the soil. The seeds swell within five or six days due to the dampness of the soil, and soon sprouts can be seen above the surface of the soil. After about 120 days, the plants grow to a height of six to seven feet, and an ear of corn grows at the top. Seeing his successful crop, the farmer experiences boundless joy and begins to dance.

Seeds that fall on the side of the trench, instead of going in, cannot sprout because they are not covered with damp soil. Being exposed, these seeds may be devoured by ants and birds. Similarly, the holy name of Lord Kṛṣṇa that is not attentively heard spreads throughout this material world. Although it does not get destroyed, it does not give the fruit of love, which is transcendental. It may give material fruits, such as economic development, religiosity, and sense gratification. In other words, if the holy name is not carefully heard, it will not grant the lotus feet of Bhagavān Śrī Kṛṣṇa, but instead may fulfill material desires. Thus, one will not be able to cross the ocean of birth and death unless one attentively hears the holy name that one is chanting. Any sound, whether material or spiritual, must freely resonate in the heart in order to be efficacious and beneficial. Therefore, in order to obtain something auspicious, one will have to utter the holy name in such a way that it pours into his ears and enters his heart.

Another example can be given for clarification. When one abuses

or disturbs someone, this involves more than mental activity. It may involve sound in the form of harsh words which enter someone's ears and agitate his mind. Then anger may arise and cause a person to lose his temper. As a result, he might even take the life of his abuser. If mundane sound is so powerful, how can we even imagine the power of the holy name of Lord Hari! Now, you should use your intelligence and think deeply. A simple material sound like a curse can cause havoc. On the other hand, *hari-nāma*, the holy name of Lord Hari, is a spiritual sound that possesses unlimited, auspicious potency. What is there that it cannot do? If hearing mundane insults causes anger to arise in someone, what will be the effect when someone hears the holy names? The effect will be the awakening of the most intense love of Godhead.

You should now clearly understand why one must loudly chant the holy name and carefully let it enter his ears. After some time, you will start perceiving the benefit of this. In 1966, my divine spiritual master gave the order: "Chant *hari-nāma* sweetly and carefully listen to it."

sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

"Human beings who chant and listen to the holy names of Lord Hari with honor and respect can cross the ocean of material existence, like crossing the water contained in the hoof-print of a cow."

This is the reason that Śrī Gaurahari instructed His eternal associates to promote the loud congregational chanting of the holy names of Lord Hari.

This letter must be read to my instructing spiritual master Śrī Niṣkiñcana Mahārāja.

Note: O dear devotees of Lord Hari, please pay close attention! If one is not truly hankering for the Supreme Lord from the core of his heart, how can he develop taste for chanting the holy names? If one lacks such hankering, it means that real knowledge has not yet appeared in his heart.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 20

Chandigarh
Date: Oct 25, 2008
Dvādaśī

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, and servant of all the servants of the Lord, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of the most worshipable Bhakti Sarvasva Niṣkiñcana Mahārāja, my instructing spiritual master, who is fit to be remembered every morning and who is the best among the devotees, with the prayer that every practitioner of devotional service be able to chant one hundred thousand names of *hari-nāma* daily.

One will be able to surrender completely to Bhagavān only if one chants one hundred thousand holy names of Lord Hari daily.

Śrī Caitanya Mahāprabhu ordered all of His followers to chant one hundred thousand names of Lord Hari every day. He said, "I will take My meal only in the home of that person who daily chants one hundred thousand names of *hari-nāma*. I will not visit the homes of those who do not chant this prescribed amount of *hari-nāma*."

Many devotees were worried, thinking, "We are busy householders, so how will we be able to chant one hundred thousand holy names of Bhagavān per day? We have so many chores to perform; we do not have sufficient time to spare. Whatever the case may be, if we do not follow the Lord's order, He will not eat in or visit our homes. Therefore, we must complete the daily target of chanting one hundred thousand holy names."

Mahāprabhu's message is: "How can I give up for even a moment that person who chants one hundred thousand holy names daily? He is completely surrendered to Me, so I take complete responsibility for the necessities in his life. I will provide what he lacks, and maintain and protect him in every way. Finally, at the end of his life, instead of sending one of My eternal associates, I will personally come and take him to My abode, Goloka. In the age of Kali, the age of quarrel and hypocrisy, there is no other means of perfection - only My sound incarnation in the form of the holy name will bestow perfection on everyone. One who accepts this will obtain Me and become free from distress forever. In Kali-yuga, only one

who has taken shelter of My holy name will cross the ocean of birth and death, the abode of distress.” This is the message of Mahāprabhu, the Supreme Lord.

jo sabhīta āyā śaraṇāī
tāko rākhūṁ prāṇa kī nāīṁ

“One who is fearful and surrenders unto Me, I maintain him as if he were My very own life.”

Mahāprabhu continues, “I know that in the beginning one will not have taste in chanting My name, and his mind will not be absorbed in chanting. However, when one regularly remembers My name one hundred thousand times, some pure name (*śuddha-nāma*) will eventually come out of his mouth. That pure name will gradually attract the semblance of the holy name (*nāmābhāsa*), the holy name of Lord Hari which is chanted inattentively. Just as a magnet attracts iron, the pure name, even if uttered rarely, attracts the semblance of the holy name. Thus, there is no need to fear.”

The dedicated chanter of the holy name very easily develops the eight transcendental ecstasies of divine love (*aṣṭa-sāttvika-vikāra*). Therefore, every practitioner should increase his daily chanting to sixty-four rounds of the holy name of Lord Hari. After some time, by the mercy of the holy spiritual master, one will attain the ultimate goal of human life – *kṛṣṇa-prema*, or love of Godhead. However, there are very serious obstacles to guard against– offenses to the holy name, and the desire for prestige. If one avoids these, he will quickly reach the transcendental state.

One will have to listen carefully to *hari-nāma* with his ears. The ears will only listen attentively when accompanied by the mind. If the mind does not cooperate, the ears will not properly listen. Thus the holy master orders: “Chant *hari-nāma* sweetly and listen to it carefully with the ears.”

sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

“Human beings who chant and listen to the holy names of Lord Hari with honor and respect can cross the ocean of material existence, like crossing the water contained in the hoof-print of a cow.”

Therefore, the holy master emphasizes that only one who chants one hundred thousand holy names (sixty-four rounds) daily, with presence of mind, will obtain love of Godhead in this very lifetime.

There is not even an iota of doubt about this.

Therefore, I repeatedly request of you: “O loving devotees, regularly chant one hundred thousand names of Lord Hari so that your human life will be successful. If you do not heed my prayer, then even after millions of millenniums, you will not receive the human form of life again. You will not again receive such an auspicious opportunity. Thus, reading this letter right now, be ready to chant sixty-four rounds of the holy name of Lord Hari daily.”

You should reduce the quantity of your dinner, wake up at 3:00 AM during *brahma-muhūrta*, and without taking bath, mentally sit at the lotus feet of the spiritual master and chant the holy name so that the spiritual master hears it. If you do this, the transcendental rays emanating from the lotus toenails of the spiritual master will destroy the darkness of ignorance, and you will develop transcendental vision.

śrī-guru pada-nakha maṇi-gaṇa jyoti
sumarata divya-dṛṣṭi hiya hotī

The splendor of the gems of the toenails of the blessed Guru unfolds divine vision in the heart just by one’s thinking of it.

ugharahiṁ vimala vilocana hiya ke
miṭahi doṣa duḥkha bhava-rajanī ke

Its luster disperses the shadow of bewilderment; highly blessed is he in whose bosom it shines. With its very appearance the bright eyes of the mind are opened; the attendant evils and sufferings of the night of mundane existence disappear.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Between rounds of chanting, occasionally utter:

kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi mām
rāma rāghava rāma rāghava rāma rāghava rakṣa mām
rāma rāghava rāma rāghava rāma rāghava trāhi mām

Part II

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 1

Date: March 30, 2009
Chandigarh

This Aniruddha Dāsa, who is the most fallen of human beings, and lower than the lowest, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of his most worshipable instructing spiritual master and the best of the devotees, Bhakti-sarvasva Niṣkiñcana Mahārāja, praying to him that my bhakti should quickly develop!

The glories of chanting one hundred thousand holy names of Lord Hari everyday

Today I prayed to Śrī Śrī Rādhā Mādhava: "If You answer my questions, that would be Your great mercy upon me." I asked my father Śrī Kṛṣṇa, "O Bāpa, where will such and such devotees take their next birth?" [Note: Śrīla Aniruddha Prabhujī regards Bhagavān as his father. He addresses Bhagavān as Bāpa just as a child addresses his father.]

Śrī Bhagavān answered, "Those devotees will not take birth in Goloka, My own abode. They will take their next birth in the heavenly planets, where they will enjoy material pleasures for one kalpa (one day of Brahma, or 8,600,000,000 solar years), and then they will return to the mortal world. They will take birth in the home of one of My beloved devotees in a planetary system within the innumerable material universes."

Then I asked, "What will be the destination of those who do not chant one hundred thousand holy names daily? Will they go to Vaikuṇṭha?"

Śrī Bhagavān replied, "Those who do not chant one hundred thousand holy names of Lord Hari daily will not take birth in Vaikuṇṭha; rather, they will take birth again in the mortal world. They may take birth in the home of one of My beloved devotees, but they will not attain the Vaikuṇṭha planets for many days of Brahmā (billions of years according to human calculation).This is because they will not have the opportunity to take birth in the munificent age of Kali-yuga, in which I bestow My mercy very quickly. I give My mercy after a long time in the ages of Satya, Tretā, and Dvāpara. However, if one chants My holy name and remembers Me one

hundred thousand times daily, I become very happy because such chanting strongly attracts Me."

"How will a devotee be able to attain Your Goloka-dhāma?" I asked. Śrī Bhagavān replied, "When a devotee receives full knowledge of his particular relationship with Me, his mind becomes absorbed in a certain mellow (rasa). Then, he takes birth in the region of Goloka where that mellow is prevalent. The only straightforward, easy time for obtaining Me is Kali-yuga. Even the demigods hanker to take birth in the magnanimous age of Kali-yuga. Please comprehensively preach the chanting of My holy names. By doing so, you will continue to experience nectarean bliss. You should tell everyone to chant one hundred thousand names of *hari-nāma* daily, because in this age of darkness, quarrel, and hypocrisy (Kali-yuga), there is great need of this. It is the only way to obtain the lotus feet of Bhagavān in this very lifetime. One who chants less than one hundred thousand holy names of Lord Hari daily will not reach Vaikuṇṭha, the spiritual world. Do not worry about whether the person you are instructing to chant will do so. In many cases, one who has committed an offense to a devotee is unable to follow the routine of chanting one hundred thousand holy names of Lord Hari daily. I make no guarantee for a *nāma*-aparādhī, an offender to the holy name; he may take birth in any undesirable place. If someone commits a serious offense to My devotee, he has to go to the hell named Raurava. Therefore, it is your duty to advise everyone to chant one hundred thousand holy names of Lord Hari while avoiding offenses to the holy name. I have sent you to deliver the living entities of this Kali-yuga. Your potency that has manifested from chanting three hundred thousand holy names daily will influence them; it will remove the attachment causing their material bondage and turn them towards My devotional service. Instruct everyone to chant one hundred thousand names of *hari-nāma* daily."

One who considers this revelation of Śrī Bhagavān to me to be false or imaginary will continue drowning in the ocean of distress. Therefore, controlling one's mind, one should carefully consider this nectarean discourse.

Requestor: One unknown traveler

hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare
hare rāma, hare rāma, rāma rāma, hare hare

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 2

Date: February 02, 2009
Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of his most worshipable spiritual master who is the best of the devotees, praying that the level of my loving devotional service will go up and up and up!

The incalculable importance of chanting one lakh of *hari-nāma* daily

According to the scriptures, this material universe has the following structure. The lower planetary systems, called mṛtyu-loka or bhū-loka, extend up to and include Earth. The middle planetary systems between Earth and Heaven are called antarīkṣa or bhuvar-loka. The upper planetary systems are called svarga-loka or Heaven. Innumerable living entities take birth in these various planetary systems to experience the results of their past actions (*karma*-bhoga). Some of them are completely materialistic and others are aspiring spiritualists, and all are under the influence of illusion and full of distress. Many do not know that God exists, or they do not accept Him. Many have been trapped by the worship of ghosts or demigods. One should know that the demigods themselves are fully dependent on Bhagavān; they do not have the potency to independently give anything to anyone. They can only fulfill the demands of their followers with the power that they receive from the all-powerful Supreme Lord (Paramātmā).

All of the planets up to Satya-loka are under the influence of illusion; they perish at the time of the mahā-pralaya (great cosmic annihilation). At that time, only the eternal abodes of Bhagavān, such as Vaikuṇṭha and Goloka, remain. Since the devotees are under the shelter of Bhagavān, not even a single hair on their bodies can ever be harmed. In contrast, everything in the billions of material universes is eventually destroyed; this is the spectacle of the illusory potency of Bhagavān.

The number of people within the innumerable material universes who are seeking God is insignificant. One should understand that there are as many living entities in the creation as there are particles of dust on the Earth. Among the innumerable living entities, it is

exceedingly rare for one to turn toward Bhagavān. Among those who turn toward Bhagavān, it is very rare for one to earnestly seek Him from the core of his heart. Among those who earnestly seek Bhagavān, it is rare for one to hanker to serve Him. Among those who hanker to serve Bhagavān, it is rare for one to take shelter of a saintly person. Among those who take shelter of a saintly person, it is rare for one to turn toward the holy name. Among those who turn toward the holy name, it is rare for one to steady his mind in the holy name. Those who take shelter of the holy name and fix their minds in it end the distress and troubles that they have been suffering from for countless ages. They will become immortal and receive the service of Bhagavān in His transcendental abode.

Bhagavān Śrī Gaurahari has given us the solution to all problems. He tells us, "Whoever daily chants one hundred thousand names of *hari-nāma* while attentively listening to it will enter and stay forever in My eternal abode of Goloka, because there is no difference between Me and My holy name. To chant the holy name and to meet Bhagavān are actually the same activity. When the holy name (*nāma*) and Bhagavān (*nāmī*) become one for someone, he automatically attains My eternal, transcendental abode and the status of a swan-like, liberated personality (*parama-haṁsa sthiti*). Those who chant less than one hundred thousand holy names daily will not reach this state; in this regard there is no concession. *Nāmābhāsa*, the semblance of the holy name, will not take a *sādhaka* to Goloka. If a practitioner chants the pure holy name, the eight transcendental ecstasies (*aṣṭa-sāttvika vikāras*) will manifest and a flood of spiritual love for Me will arise in his heart. Chanting My holy name in the mind and heart is the topmost service one can perform for Me; all other services are included within this. Every conceivable type of service is accomplished just by chanting the holy name sincerely and with an attentive heart and mind. Such chanting destroys one's bad qualities and causes a river of good qualities to flow. This service is beneficial to all." Therefore, we can conclude that one can very easily have the entire wealth of all the universes in one's hands just by chanting the holy names.

We should consider how few people there are in all the material universes who chant one hundred thousand holy names per day, and rarer still are those who chant three hundred thousand holy names daily. If the number of devotees chanting three hundred thousand

holy names per day increases, the number of devotees chanting one hundred thousand holy names daily will also increase. Only one who chants three hundred thousand holy names can inspire others to chant one hundred thousand holy names. Śrī Gaurahari has asserted that first one should follow good instructions, and then one should encourage others to do so. Those who do not diligently chant the holy names cannot convince others to chant.

Today, there are so many imposters promoting principles that are contradictory to the bona fide religious scriptures, and they are leading humanity toward a ditch. Such imposters are lecturing millions of innocent people, making them disciples, and looting their money. Genocide is being committed for the sake of money. Fake preceptors are performing horrendous, unspeakable activities in secret. Such unscrupulous spiritual teachers and religious leaders will certainly end up in hell along with their unfortunate followers. One should save oneself from the clutches of these pretenders. This is the age of Kali; where is truthfulness to be found? In these troubled times there is a great quantity of so-called leaders, but quality is nearly impossible to find. People are doing business in the name of religion. Imposters are performing so many bad activities in the garb of saintly persons. This is the show of Kali-yuga -cheating disciples are following cheating spiritual masters.

Therefore, one should only accept a spiritual master after deep contemplation. These days, many so-called spiritual masters say, "I myself am Bhagavān. There is no other Bhagavān; you should regard me alone as Bhagavān. You will receive great wealth and mystic perfections. Just offer some gifts or donations to me and you will automatically receive all riches." Those who speak like this are in fact demons in the dress of saintly persons. The honesty of genuine devotional service is not to be found in such persons. Only those who take shelter of the holy name will be saved from these wicked persons. Bhagavān Himself protects those who chant one hundred thousand holy names daily.

Television has destroyed all religious etiquette and principles from the root. Television, mobile phones, newspapers, and internet are creating bad impressions in the innocent minds of children. As they grow up, they engage in fights and gang-wars; many become dacoits and plunderers, spreading anarchy. Therefore, householders have the great responsibility of keeping their children away from the

‘idiot box’.

According to the scriptures, the main religion for the age of Kali and means for obtaining Bhagavān is chanting the holy name; however, this religious principle is rapidly diminishing. None of the premier educational institutions are disseminating the valuable teachings that highlight the importance of chanting the holy name. All they do is teach the pupils the means for earning money in various moral and immoral ways. The primary goal in Kali-yuga is to achieve sense gratification. This has resulted in an overabundance of diseases, lack of physical strength, lack of compassion and mercy, and plundering, looting, and robbery. If you want to protect yourself from all this vice and misfortune, chant sixty-four rounds of *hari-nāma* (one hundred thousand holy names) daily. After some time, one will pick up speed and be able to complete sixty-four rounds (one lakh of *hari-nāma*) in just three hours.

Any householder, celibate student (brahmacārī), retired person (vānaprastha), or renounced person (sannyāsī) can very easily spare three hours of his time each day. He can certainly set aside this amount of time for such a great achievement; otherwise, he will be pulverized in the flourmill of Kali Mahārāja. You have an unerring, infallible weapon to save yourself from the Age of Kali; no one will be able to harm even a single hair on your body. You will be able to pass your life in great happiness.

The gist of this letter is that any *sadhaka* who has controlled his mind is able to obtain Bhagavān. In Śrī Bhagavad-gītā, Bhagavān Śrī Kṛṣṇa tells Arjuna: “Among all of the senses, know that I am the mind.” One who has conquered the mind is all-powerful; he can rule all of the planetary systems. There is nothing more for him to conquer in this world. I have narrated to you the means of controlling the mind; embrace this technique and obtain the topmost bliss.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 3

Chīṇḍa
02.12.2009

It is very easy to obtain Bhagavān

Śrī Gurudevajī assures all of the devotees that it is not difficult to obtain Bhagavān. One can obtain Bhagavān very easily in Kali-yuga. During Satya-yuga, Bhagavān gave darśana after one did austerities for thousands of years. During Tretā-yuga, Bhagavān used to manifest in the sacrificial fire after one performed various types of sacrifices. During Dvāpara-yuga, Bhagavān would manifest from the Deity when one performed worship with a clear heart. However, during Kali-yuga, Bhagavān manifests from His holy name. One should chant sixty-four rounds daily, pronouncing carefully with one's tongue and listening attentively with one's ears. There is no need to go anywhere in particular. One can sit in any corner of the home and receive the audience of the hidden form of the Lord by listening to the holy name with his ears. There is no need of any money. If it is cold, one can use a blanket, and if it is hot, one can use a fan.

About fifty years ago in Chandigarh, the spiritual master of Śrī Duggalajī was appointed as a guard to help run the trains smoothly. He chanted *hari-nāma* and became immersed in the topmost bliss; thus, he could not pay attention to his job. Bhagavān Himself took over his duty on the train. About five hundred years ago, our spiritual masters Śrī Rūpa and Sanātana, Śrī Mādhavendra Purī, Mīrā, Narasī Mehatā, Kabīra, and Haridāsajī had audience of Bhagavān simply by chanting *hari-nāma*. In Tretā-yuga, Khaṭvāṅga Mahārāja had audience of Bhagavān in just twenty-four minutes.

How does one get darśana of Bhagavān? Śrī Kṛṣṇa tells Arjuna:

kāma eṣa krodha eṣa
rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā
viddhy enam iha vairiṇam

(Śrīmad-Bhagavad-gītā 3.37)

"The desire to enjoy sense objects, which transforms into wrath, is born of passion. This desire is never satiated and is very sinful by nature. Know it to be the primary enemy of the jīvas in this world."

One should kill this enemy called lust, which means subduing

desires. One should attempt to become free from attachment to the material world. When no attachment remains in the mind for the material world, Bhagavān is easy to obtain. This attachment acts like a wall between Bhagavān and the living entity. When the temple of the heart is devoid of material desires, Bhagavān very quickly sits on the throne of the heart.

Attachment to material existence is the strong shackle of the illusory potency that binds the feet of the living entities, and no one is capable of freeing himself. Only Bhagavān Śrī Nṛsiṁha can release this shackle of the illusory potency; He protects the devotees in every manner. The illusory potency is His maidservant, so it is very easy for Him to send her away.

It is most essential for every practitioner to mentally sit at the lotus feet of Bhagavān Śrī Nṛsiṁha and loudly chant some rounds with proper pronunciation and attentive hearing. He bestows pure devotional service by removing all of the obstacles that may arise on the path of devotional service. He descends for the sake of the devotees. Before going to sleep at night, as soon as one gets up in the morning, and at two other times during the day according to one's convenience, one must glorify Śrī Nṛsiṁhadeva. Doing so will completely change your life.

The glorification of Śrī Nṛsiṁhadeva

namas te nara-siṁhāya
prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ
śilā-ṭaṅka-nakhālaye

"I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva. You are the giver of pleasure to Mahārāja Prahlāda, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone."

ito nṛsiṁhaḥ! parato nṛsiṁho!
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye

"Lord Nṛsiṁhadeva is here, and He is also there. Wherever I go I see Lord Nṛsiṁhadeva. He is outside and inside my heart. Therefore, I take shelter of Lord Nṛsiṁhadeva, the original Supreme Personality of Godhead."

vāg-īśā yasya vadane
lakṣmīr yasya ca vakṣasi

yasyāste hṛdaye saṁvit
taṁ nṛsiṁham ahaṁ bhaje

"Lord Nṛsiṁhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsiṁhadeva."

śrī-nṛsiṁha, jaya nṛsiṁha, jaya jaya nṛsiṁha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga

"All glories to Nṛsiṁhadeva! All glories to Nṛsiṁhadeva, who is the Lord of Prahlāda Mahārāja and who is always, like a honeybee, engaged in beholding the lotus-like face of the goddess of fortune."

It is also essential to mentally sit at the lotus feet of Śrī Haridāsajī, Śrī Gaṇeśajī, Śrī Mahādevajī (Lord Śiva), and Śrīla Gurudeva and chant some rounds of *hari-nāma*. They are dedicated to the holy name. Śrī Hanumānjī is also a lover of the holy name; sit by mind at his lotus feet and chant *hari-nāma*. The form of Bhagavān will automatically manifest in your heart when you attentively listen to *hari-nāma*. The scriptures give the following example:

sumariye nāma rūpa bina dekhe,
āvata hṛdaya sneha biseṣe

"Even if one chants the holy name of Lord Kṛṣṇa without meditating on His form, one will develop great affection for Him in one's heart, because the holy name is non-different from the form, qualities, and pastimes of Bhagavān."

One should mentally sit at the lotus feet of any *nāma-niṣṭha* (dedicated chanter), and while chanting *hari-nāma* one should silently pray, "Let my mind be fully absorbed in chanting *hari-nāma*."Śrī Hanumānjī is the remover of obstacles in material endeavors. The obstacles and hindrances that come during the chanting of *hari-nāma* can be removed only by Śrī Nṛsiṁhadeva, because the illusory potency is a maidservant of His lotus feet.

During Kali-yuga, Bhagavān appears on the Earth in the form of the holy name. That practitioner who chants the holy name and listens carefully with his ears will obtain wealth, religiosity, sense gratification, and liberation, as well as the fifth and foremost goal of human life - love for Lord Śrī Kṛṣṇa. Nāma-bhagavān will bestow upon a practitioner whatever that practitioner asks for, because the holy name of Bhagavān is a desire tree. It is like a beautiful

philosopher's stone; however, one must chant the holy name continuously and without any offenses to any devotee.

If one applies all eleven senses in the service of Bhagavān, Bhagavān will give His audience in this very lifetime. The genitals are one of the eleven senses, so the question arises:"How can the genitals be deployed in the service of Bhagavān?" This is accomplished by one practicing celibacy and dancing in the *kīrtana* of Bhagavān. Thus, even the genitals can be applied in His service.

The tongue can render more service than any of the other ten sense organs by providing simple, light food to the stomach. The mind is less restless and the body remains healthy when one eats less. The body is the gate to liberation; when it is disturbed, a practitioner cannot carry out devotional service with an attentive mind. The stomach has direct contact with the sense of taste; therefore, our past spiritual masters did not take food at night. They would get up at 2:00 AM or 3:00 AM and chant *hari-nāma*, and do sandhyā-vandana (chanting of Gāyatrī and other mantras) at 7:00 PM or 8:00 PM after taking bath. Practitioners must spend their lives following in the footsteps of our past spiritual masters.

When one engages in devotional service in the above-mentioned manner, one will certainly start experiencing the eight ecstatic symptoms. After he wails loudly, Gurudeva and Bhagavān bestow upon him knowledge of his relationship with them. Knowledge of a relationship as a servant, friend, brother, mother, father, disciple, or *mañjarī* (maidservant) becomes established in the heart of that practitioner. Any practitioner can experience this by performing devotional service in the above-mentioned manner. There is no need of evidence for something that can be directly seen and experienced.

Please read this attentively. When you go to the temple to have darśana of Bhagavān, you cannot have darśana by the eyes of flesh. By material vision one only receives jaḍa-darśana, the audience of dull matter. One receives transcendental audience by the spiritual eyes (bhāva-netra) of the heart. Silent prayer is certainly divine, and it causes Bhagavān to move His eyes, allowing a devotee to feel that Bhagavān is answering his prayers. When most devotees dance before Bhagavān, their dance does not take place by the heart, but only by the body. Therefore, they do not experience horripilation and shedding of tears. Service to Bhagavān that is not rendered by the whole heart is merely artificial. When service is rendered with

spontaneous love and affection, the practitioner begins to experience continuous horripilation.

When a practitioner chants sixty-four rounds daily, his service becomes full of transcendental mellow. The sacred moods that induce weeping and horripilation begin to manifest. When the mind is absorbed in *hari-nāma* with deep sentiment, there is an explosion of weeping in the heart that cannot be stopped. At that time the practitioner is immersed in ecstatic emotions. It does not matter whether others address him as a devotee or a non-devotee; the flow of emotions is not within his control. His mind resonates with Bhagavān's heart. He weeps uncontrollably as he feels the whole world to be empty, or sees only happiness in every nook and corner of it. He rejoices as if intoxicated by wine and becomes oblivious to this world. This transcendental intoxication cannot be understood by words.

When the devotee weeps, Bhagavān weeps. The devotee asks Bhagavān why He is weeping, and Bhagavān replies, “I am weeping because you make Me weep. You are connected to Me; when you dance, I dance, and when you are silent, I am silent. I have to follow whatever order you give Me; I am helpless and obliged.”

My spiritual master guarantees that if a practicing devotee receives the audience of the Deities for ten days, weeping must come. The only condition that is required is that he must not have committed an offense to any devotee. The practitioner tells Bhagavān, “O prāṇa-nātha, please protect me from false ego and the desire for name, fame, adoration, and prestige; otherwise, I will become separated from Your lotus feet. If I achieve prestige, I will fall down.” Bhagavān replies to the devotee's entreaties in the following way.

If one realizes, by the mercy of Bhagavān, that the desire for prestige is poison, he will openly weep before everyone, just as Śrī Gaurahari did. Śrī Gaurahari’s weeping caused birds, and even dangerous, wild animals, to become docile and friendly. Crying is contagious; it can spread to those who are nearby. One who thinks that the weeping of a bona fide devotee is based on false or imaginary emotions is a staunch enemy of Bhagavān. Such a mentality reveals to everyone his offensive nature; such a person can never develop taste for *hari-nāma*. He may be afflicted with some disease, or attracted to the path of impersonal knowledge or fruitive

action (*jñāna-mārga* or *karma-mārga*). The home of such an unfortunate person becomes a place of quarrel, and his father, mother, brother, sister, and other close relatives may begin to show enmity towards him. In this way, he spends his entire life in misery and lamentation, and he is unable to find peace anywhere.

indra kuliśa mama śūla bisālā, kāla-daṇḍa hari-cakra karālā
inase jo mārā nahi marahi, sādhu droha pāvaka so jarahi
jo bhakta kara aparādha karahi, rāma rosa pāvaka so jarahi

"One may be able to avoid death from the Vajra weapon of Indra (indra-kuliśa), from my mighty trident (*śula*)which is the scepter of death held in the hand of the all-devouring time factor (kāla-daṇḍa), and from the disc of Lord Hari (*hari-cakra*),but one shall surely be killed by the fire of offense to a saintly person. One who commits an offense to a devotee shall be burnt to ashes by the anger of Lord Rāma."

These are the words of Lord Śiva. The pāvaka is a special type of fire that can melt iron. An offender to a devotee does not die immediately; rather, he remains in a state of anxiety and restlessness for the rest of his life. Therefore, it is imperative to avoid committing offenses to the devotees; there is no greater offense than this. Bhagavān does not tolerate even a slight offense to a devotee. No matter how advanced a devotee might be, he will be severely affected if he commits an offense against another devotee. Durvāsājī was the topmost devotee of Lord Śaṅkara; he was not just an ordinary sage. However, he had to experience a great deal of distress as a result of committing an offense to Ambarīṣa Mahārāja. When Durvāsājī went to Bhagavān to seek protection, Bhagavān told him, "I have given My heart to Ambarīṣa; it is not with Me. Forgiveness must be given from the heart. Therefore, you should fall at the feet of Ambarīṣa, and grasping his feet you should ask for forgiveness. Only then will My Sudarśana cakra stop chasing you. You cannot be saved by any other means. I was reluctant to tell you this secret, but I did so because you are the brother of Lord Śiva." When Durvāsājī asked Ambarīṣa for forgiveness, the Sudarśana cakra stopped chasing him. Always protect yourself from offenses to a devotee. Śrī Bhagavān says, "If My own hand commits an offense to a devotee, I shall cut it off. What more can I say?"

My spiritual master cautions all devotees that the great, auspicious opportunity that they have received in this lifetime may

not come again. Firstly, they have received birth in Kali-yuga, in which it is very easy to obtain Bhagavān. Secondly, some have taken birth in the land of India (Bhārata-varṣa), where Bhagavān incarnated, and where one becomes free from sins by taking bath in the Gaṅgā, Yamunā, Rādhā-kuṇḍa, or Śyāma-kuṇḍa. Thirdly, some were born in the home of a devotee, and fourthly, some have taken shelter of a bona fide spiritual master who has connected them to the disciplic succession of Śrī Gaurahari. Fifthly, some have received the association of pure devotees, which is no small achievement. Still, many are wasting their time and approaching the hellish torments that terrorize the heart. What a matter of great misfortune!

Many devotees say that their spiritual master has not told them to chant sixty-four rounds a day. However, the reason for this is that the spiritual master knows, "My disciple will not be able to chant one hundred thousand holy names a day. If I tell him to do so and he does not follow my order, he will incur the offense of disobeying the spiritual master; he will become a grave offender." Therefore, in the beginning the spiritual master tells a disciple to chant sixteen rounds a day.

Bhagavān Śrī Caitanya Mahāprabhu, who is Himself Bhagavān Śrī Kṛṣṇa, appeared on Earth 528 years ago. His most important order to all practitioners is to chant at least sixty-four rounds daily. He did not give permission to chant less, such as sixty-three rounds. By daily chanting sixty-four rounds, or one hundred thousand names, one will not commit the ninth offense to the holy name, which happens due to a wandering mind.

The meaning of the word śravaṇa is to hear with the ears. If one day you are unable to chant sixty-four rounds, you can make up for that over the next five to seven days. However, in general there should not be a reduction in the number of rounds chanted. All of the spiritual masters, past and present, have taken shelter of *hari-nāma* and have fully depended on it. My spiritual master, the most worshipable Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, Śrīla A. C. Bhaktivedānta Svāmī Prabhupādajī, the founder ācārya of ISKCON, Śrīla Bhaktisiddhānta Sarasvatī Prabhupādajī, Śrīla Gaura-kiśora dāsa Bābājī Mahārāja, Śrīla Bhaktivinoda Ṭhākura, Śrīla Jagannātha dāsa Bābājī Mahārāja, and Nāmācārya Śrīla Haridāsa Ṭhākura took shelter of śrī *hari-nāma*. All of the spiritual masters of Sikhism also took shelter of the holy name, and the

Muslims chant the names of Allah on a rosary. The holy name of Bhagavān is the essence of religion; without that name, religion has no existence whatsoever.

Śrī Caitanya Gauḍīya Maṭha published the book Śrī Hari*nāma*-cintāmaṇi, which was written by Śrīla Sac-cit-ānanda Bhaktivinoda Ṭhākura. On page 176 of that book, it is written that a practitioner should not worry about increasing the number of rounds chanted, and should focus on chanting the transcendental syllables clearly. This instruction is quite clear; however, it should be carefully considered for whose sake it is given. Is it meant for those who have been connected to this disciplic succession for some time, or for those who have become disciples recently? It is not favorable if newcomers consider chanting to be a burden; therefore, they are told to chant sixteen rounds in the beginning. As one continues to practice, gradually and automatically one will begin to chant the holy name more purely and rapidly.

I have been chanting *hari-nāma* since 1952, which is almost fifty-nine years. It is my personal experience that now I am able to chant sixty-four rounds with purity in just three hours. Śrī Jauharajī, Śrī Rameśajī of Mathurā, Śrī Saparājī, and Hariharajī sat before me and were able to complete one hundred thousand holy names (sixty-four rounds) in only three hours. For some it may take four hours, but out of a twenty-four hour day, everyone should be able to spare three or four hours for chanting.

As one develops his practice, he will begin to chant the pure name. According to the scriptures, one may chant *hari-nāma* in any way one likes, and obtain benefit. He may chant purely or impurely; with or without improper pronunciation; or completing his rounds or not; there is never any loss or diminution. Bhagavān is only concerned with the mood of the practitioner. It is written in *Śrīmad-Bhāgavatam* (6.2.14) :

sāṅketyaṁ pārihāsyaṁ vā
stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam
aśeṣāgha-haraṁ viduḥ

"One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the

scriptures.”

Just as fire burns wood, the holy name of Bhagavān burns heaps of sins to ashes. It is written in the *Agni-purāṇa* that those who chant the Hare Kṛṣṇa mantra, even disrespectfully, become successful in life.

hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare
hare rāma, hare rāma, rāma rāma, hare hare.

In the beginning a practitioner may take eight to ten hours to finish chanting sixty-four rounds, and because of this he may become agitated after a few days and give up chanting. However, in this regard there is no need to lose heart. Lord Śiva has said:

bhāva kubhāva anakha ālasahu
nāma japa maṅgala diśi dasahu

“Repeating the holy name with good or evil intentions, in an angry mood, or even while yawning diffuses joy in all the ten directions.”

aviśrānta nāme nāma-aparādha yāya
tāhe aparādha kabhu sthāna nāhi pāya

“All offenses shall go away by continuously chanting *hari-nāma*; by chanting without interruption there is no opportunity for committing offenses.”

If a practicing devotee reduces his remembrance of *hari-nāma*, he is not able to experience the eight transcendental ecstasies. He can achieve knowledge of his relationship with Bhagavān only if he experiences crying and horripilation. The scriptures mention that even if one does not chant the name Rāma or Kṛṣṇa fully, simply uttering the syllables rā or kṛ, his chanting is considered complete. Bhagavān only sees the mood; He does not see the purity or impurity. Lord Śiva says:

sumariye nāma rūpa bina dekhe
āvata hṛdaya sneha biseṣe

“Even if one chants the holy name of Lord Kṛṣṇa without meditating on His form, one shall develop great affection in one’s heart, because the holy name is non-different from the form, qualities, and pastimes of Bhagavān.”

Eventually Bhagavān, in the form of the Divine Couple, will automatically manifest in one’s heart when one chants the holy name. One should remember that it is most essential to attentively hear the holy name with one’s ears. This will ensure that the restlessness of

the mind will be very easily controlled. The holy name needs some support; if one carefully listens to it with his ears and is able to meditate on a pastime of Bhagavān, the benefit will be immediately perceivable.

Please pay attention now and read this carefully. Śrī Rāma-carit-mānasa manifested from the mind of Lord Śiva. Later on, Vālmīki and Tulasī dāsa translated it into simple language, so actually it is a gift of Lord Śiva. Lord Śiva, in the company of Pārvatī, chants rāma-*nāma* day and night. Those who have developed taste for chanting the holy name have already achieved whatever is accomplished by studying all of the scriptures. Bhakta Dhruva and Bhakta-pravara Prahlāda obtained audience with Bhagavān through the holy name alone. Whoever has obtained Bhagavān has done so as a result of the mercy of the holy name. Bhagavān Śrī Kṛṣṇa told Arjuna, "You should chant the holy name," and it is for this reason that the sound 'Kṛṣṇa, Kṛṣṇa, Kṛṣṇa' used to emanate from Arjuna's bodily hairs.

There is no end to the efforts of my spiritual master, who gives so many examples, to convince the devotees. However, unfortunate human beings refuse to take this path. Śrī Dhanvantari tells us:

acyutānanta govinda nāmoccāraṇa bheṣajāt
naśyati sakalā rogāḥ satyaṁ satyaṁ vadāmyahaṁ

"The medicine of the utterance of the holy names Acyuta, Ananta, and Govinda cures all diseases. I repeatedly speak this truth."

Hari-nāma is the eternal medicine that eliminates all diseases of the mind and body. Therefore, all human beings should chant *hari-nāma*. The founder-ācārya of ISKCON, Śrīla A.C. Bhaktivedānta Svāmī Prabhupādajī, performed the *puraś-caraṇa* of one billion holy names in Śrī Rādhā Dāmodara temple and told all of his disciples that they should chant sixty-four rounds daily. Today many Western devotees chant one hundred thousand holy names each day, and others who are near them benefit by listening to their chanting. Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda took a vow of performing the *puraś-caraṇa* of one billion holy names. He said that engaging one living entity in the service of Bhagavān is more important than opening one billion hospitals. A human being may repeatedly become sick and go to the hospital; however, if he goes to the abode of Bhagavān, his diseases are removed once and for all, and he becomes immortal.

The biggest obstacle to a devotee meeting Bhagavān is

committing offenses to other devotees. Such offenses are eradicated by continuously chanting the holy name. If one takes the foot-dust, foot-bath-water, or food remnants of a devotee whom one has offended, Bhagavān forgives one's offense to that devotee. An offense against a devotee may be so subtle that one may not even realize that it has taken place. If one hears criticism of a saint or devotee, one will be implicated in the offense. If one commits an offense to a saintly person who is physically situated far away from oneself, that offense can be forgiven by one mentally visiting that saintly person and apologizing. Due to the possibility of committing offenses, it is said that it is very rare for a person to cross this distressful ocean of material existence; so many become trapped here by committing offenses.

koī tana duḥkhī koī mana duḥkhī
koi dhana bina bhayo udāsa
thoḍe-thoḍe saba duḥkhī
nānaka sukhī rāma kā dāsa

"Someone is distressed due to physical ailments; someone is experiencing mental distress; and someone has become morose due to lack of money. Everyone is distressed to a certain extent. Nānaka says that only the servants of Lord Rāma are happy."

nāma khumārī nānakā, chaḍhī rahe dina-rāta

"Śrī Guru Nānakadeva says that once one has experienced the intoxication of the holy name, that intoxication will never go away."

One should consider how many practicing devotees there are whose goal is actually to attain the lotus feet of Bhagavān. Most practitioners chant the holy name only to remove disturbances from their homes. Such practitioners have less taste for the holy name because for them the material world is more important than Bhagavān.

You should ponder and investigate as to why the name of this book is isī janma me bhagavad-prāpti, or 'Attaining God in This Very Lifetime'. Let us examine ourselves to see whether we really want Bhagavān. Bhagavān personally comes to meet anyone who desires with all of his heart to meet Him. There are numerous examples of this, and even today Bhagavān comes to meet certain devotees. In Chandigarh there is a devotee, Śrī Dīnānātha Duggala, who is seventy-six years old. He taught Kuṅvara-kanhaiyyā in school to students up to fifth grade. I have personally seen that in his

notebooks Bhagavān has written with His own small hand Devanāgarī letters like ka, kha, and ga, and numerals like 1, 2, and 3. Bhagavān has drawn lines in those notebooks, and has written His name in green ink as Kanhaiyyā. Śrī Duggalajī's room is filled with pictures of Bhagavān, and even at this age he is absorbed in the service of his Kanhaiyyā. All who meet him are surprised to hear him speak about the topics of 'Kuṅvara-kanhaiyyā'.

Even now Bhagavān is not far from us, but we do not have the qualification to see Him. The shortcoming is from our side, not His.

hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare
hare rāma, hare rāma, rāma rāma, hare hare.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śrī Caitanya Mahāprabhu

Letter 4

Date: April 27, 2008
Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest and the servant of the servants, offers his daṇḍavata *pranāmas* to the lotus feet of the respected, most excellent devotee and my instructing spiritual master, Bhakti-sarvasva Niṣkiñcana Mahārāja, with the prayer with folded hands that I obtain the causeless state of love of Godhead.

Who does Bhagavān give darśana to?

During this Kali-yuga, Bhagavān gives darśana (audience) especially under the following circumstances.

1. To one who daily chants one lakh of *hari-nāma* with love and affection.

2. To one who gets up between 2:00-3:00 AM during *brahma-muhūrta* and respectfully, and with love and affection, remembers and listens to *hari-nāma*.

3. To one who takes very little food at night.

4. To one who spends life practicing the chanting of *hari-nāma*, and avoids mundane talks, worldly discussions, television, newspapers and other media, and unnecessary interaction between men and women.

5. To one who practices complete celibacy and engages all ten senses in the practice of devotional service.

6. To one who stays under the guidance of the teachings of the devotees who lived during the fifteenth century and obtained the audience of Bhagavān through their perfect practice.

7. To one who establishes loving relationships with devotees and Bhagavān.

8. To one who does not see any difference between the holy name and Bhagavān. Only such a person can relish *hari-nāma* in his heart.

9. To one whose mind is absorbed in the holy name of Bhagavān. Only such a person can be successful in his practice.

10. To one who regards every action as Bhagavān's. Only such a person perfectly concentrates his mind on *hari-nāma*.

11. To one who saves himself from offenses to devotees and engages in activities to benefit all living entities. Only such a person

can obtain the ultimate goal of human life, Śrī Kṛṣṇa-prema, love for Bhagavān Śrī Kṛṣṇa.

12. To one who gives priority in his practice to remembrance of *hari-nāma*.

13. To one who maintains control with regard to food, recreational pastimes, and sleep. Only such a person can obtain loving devotion and become a lover of Bhagavān.

14. To one who despises name, fame, adoration, and prestige, and remains situated in the humble mood of the verse tṛṇād api sunīcena. Only such a person can love *hari-nāma*.

15. To one who tolerates the bitter words of others. Only such a person can conquer the three worlds.

16. To one who offers obeisances by mind to devotees who are junior to him, offers prostrated obeisances to devotees who are senior to him, and looks upon all with respect. Only such a person can advance on the path of devotional service.

17. To one who engages in the service of devotees and Bhagavān with body, mind, and words. Only such a person maintains the power to progress on the path of devotional service.

18. To one who regards the Deity of Bhagavān to be directly Bhagavān Himself, and who feels emotional attachment to the Deity and can have a conversation with Him. Only such a person can experience direct revelation from Bhagavān.

19. To one who does not see any faults in others and abhors fault-finding. Only such a person develops taste in *hari-nāma*.

20. To one who chants *hari-nāma* while remembering Nimāi and Nitāi. Only such a person can control the mind.

21. To one who remembers *hari-nāma* while meditating on the lotus feet of Bhagavān Śrī Nṛsiṁha. Only such a person will be able to overcome obstacles on the path of devotional service.

22. To one who is able to live his life according to the nectarean instructions of Śrī Gurudeva. Only such a person will be able to reach the lotus feet of Bhagavān, and obtain freedom from the terrible miseries of transmigration in the form of repeated birth and death.

Please practice these teachings. There is no need of evidence for such obvious facts. The truth is that attachment to the material world is the only thing preventing us from meeting Bhagavān. If that attachment is transferred to a bona fide saintly person, all distress

will be over.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śrī Caitanya Mahāprabhu

Letter 5

Date: December 01 2009
Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest and the servant of the servants, offers his daṇḍavata *pranāmas* to the lotus feet of the respected, most excellent devotee and my instructing spiritual master, Bhakti-sarvasva Niṣkiñcana Mahārāja, with the prayer that I may obtain the causeless state of love of Godhead.

The excellence of weekly gathering and chanting *hari-nāma*

By gathering and chanting, each devotee hears the others. It is crucial to hear the holy name; it goes to the heart and accumulates there. One must seat *nāma*-sādhya, the holy name that is the goal of life, on the lotus of one's heart, because the heart is the seat of Bhagavān. The holy name is both the means of practice and the goal (sādhya). Perfection is achieved by uttering the holy name and listening attentively with the ears. After doing this for some time, one receives the audience of Bhagavān in the heart, which causes the mind to become steady.

When devotees chant and hear *hari-nāma* together, their effulgent auras combine and the atmosphere around them becomes purified. Thus, the contaminated atmosphere outside cannot enter and disturb them. Śrī Caitanya Mahāprabhu gives an example of this. He used to close the doors of the house and listen attentively to *hari-nāma*. In this way the devotees' chanting vibrations combined. It is a well-known fact that when one person yawns, those nearby also begin to yawn. Similarly, when one devotee feels transcendental transformations (sāttvika-vikāra) and weeps, others nearby may also begin to shed profuse tears. Spiritual emotions may be contagious, and even if streams of tears do not flow from one's eyes in the presence of a pure devotee, one's mind may become steady. If a person feels itchy and scratches himself vigorously, others nearby may also begin to feel itchy and start scratching themselves. Such spreading of mood and behavior occurs in both auspicious and inauspicious ways.

If devotees gather once a week for a chanting festival and continue this for about one year, they will certainly develop spiritual moods and experience tears of ecstasy. My spiritual master has

guaranteed this. Śrī Caitanya Mahāprabhu used to assemble the devotees and instruct them to chant *hari-nāma*. He would make everyone chant loudly in the temple of Bhagavān Jagannātha and the Gambhīrā. When devotees chant *hari-nāma* together, they can reach the lotus feet of Lord Hari very quickly. Kali Mahārāja cannot have any effect where such *hari-nāma* is chanted because chanting *hari-nāma* is the expression of surrender to Bhagavān. Wherever there is surrender to Him, the illusory potency becomes an assistant of the devotees and is happy to arrange their chanting festivals. That divine potency makes conditions favorable for devotional service, so distress is eliminated and an auspicious atmosphere manifests. One cannot obtain Bhagavān so quickly by any other means. Our spiritual masters are clear examples of this. Bhagavān is subjugated by love of the holy name, so He is obliged to hear both the glorification and chastisement of the devotees. He keeps on flattering or adulating His devotees.

Śrīla Mādhavendra Purī

Bhagavān told Mādhavendra Purī, "I am feeling hot; bring sandalwood and apply it on My body." Also, He told Sanātana Gosvāmī, "I do not like wheat bread without salt. Please add some salt to the wheat bread that you prepare. I am dying of hunger!" Sanātana Gosvāmī replied, "O Lord, today You are asking for salt; tomorrow You may demand vegetables; and the next day You may demand sweets. O Lord, You are making things difficult for me. You can go wherever You can find the comforts that You seek. Just let me carry out my devotional service; please do not become an obstacle." Thus, Bhagavān is controlled by the spiritual power of *hari-nāma*; He cannot resist offering service to His devotees.

It is vital that we hear *hari-nāma*. Mundane activities will be unsuccessful if we do not hear proper materialistic instructions; similarly, transcendental activities will be unsuccessful if we do not hear proper spiritual instructions. All of the activities of the three worlds in this material existence are accomplished through hearing. Without attentive hearing, all endeavors are futile. The scriptures advise us to take sat-saṅga and hear the lectures of saintly persons. In this way, we will hear the holy name. Among all of the sense organs, the most important ones are the ears. They have trapped us in the network of the illusory energy, and they can also remove us from this network and immerse us in an ocean of bliss. An example may

be useful in helping you to understand this. Great sages such as Śaunaka heard hari-kathā from Sūta Gosvāmī. Devarṣi Nārada heard bhāgvata-kathā from Sanaka and other sages. Parīkṣit Mahārāja heard *bhāgavat-kathā* from Śrī Śukadeva Gosvāmījī. Śrī Vidurajī heard *bhāgavat-kathā* from Maitreyajī. I could go on and on; there are innumerable examples in which people were delivered by hearing hari-kathā. Thus, hearing is the topmost process; attentive hearing is more powerful than seeing. The primary objective of weekly gatherings of devotees is the congregational chanting of the holy name. All who participate are guaranteed to benefit.

All gatherings and festivals, whether mundane or transcendental, should be managed in a practical way; otherwise, they will not be successful. Therefore, we request that devotees who organize chanting festivals arrange for only the minimum required amount of *prasādam*. If devotees get used to having more *prasādam* than is necessary, the festivals will not last very long. Many devotees will hesitate to organize and participate in the festivals if too much work is required. Someone may have a small child or sick family member at home, and someone may feel that he lacks sufficient cooking skills. A potential host may have a shortage of money, and if someone is a student, how can he afford to serve large amounts of *prasādam*? If the women of the household remain fully engaged in preparing *prasādam*, they will not be able to chant *hari-nāma*. It is an offense to deprive them of the opportunity to chant *hari-nāma* because they will be unhappy. If devotees are not careful, honoring *prasādam* will become the main goal and chanting of the holy name will be secondary. Festivals should be arranged in such a manner that no one is subject to difficulty or distress. If a gathering takes place on Ekādaśī, *anukalpa-prasādam* of fruits can be served after noon; there is no question of eating too much on that day. Ekādaśī does not always fall on a non-work day; therefore, Sunday is best for a gathering because most people do not work. In this way, one can arrange a gathering four times a month. *Prasādam* must be honored during the gatherings, but it should be simple and in small quantity. Even a tiny amount of *prasādam* is very potent, but it must be offered to Bhagavān before being served. When one honors *prasādam* his mind is purified.

Attentive hearing of *hari-nāma* steadies the mind; in the absence of such hearing the mind wanders. It is the wandering of the mind

that traps one in the material world, and careful hearing with the ears helps one obtain Bhagavān. Through hearing, one may receive either happiness or distress. If one hears angry or abusive words, it may lead to quarrels or violence, and if one hears *hari-nāma*, it may lead to love manifesting in his heart. Mother Pārvatī passed her life in great bliss by hearing Śrī Rāma-kathā (the pastimes of Lord Śrī Rāma) from Lord Śaṅkara. One who has understood the importance of hearing transcendental sound becomes free from the clutches of *māyā*. When one utters *hari-nāma* with his tongue and hears it with his ears, an interaction occurs by which the fire of separation is ignited in the heart. Anyone can experience this, but this miracle will not happen in just one or two days. If one continuously practices for one or two months, one may begin to experience something. I have told you about such a simple, straightforward means of attaining perfection; however, unfortunate people do not want to come out of the ocean of misery. They do not care, and this is bewildering.

Hari-nāma is both the means of practice and the goal. One must understand this deeply.

Generally, one speaks to someone from whom one can obtain some benefit. When one chants *hari-nāma* with his tongue, one is speaking to our worshipable Lord, who is non-different from *hari-nāma*. Generally, one hears from those from whom one can obtain some benefit. When one hears *hari-nāma* with his ears, one is hearing from our worshipable Lord. From this it is very clear that as long as one chants *hari-nāma* with his tongue and hears it with his ears, one will be in contact with one's worshipable Deity, who is non-different from *hari-nāma*. In this case, material or mundane contact is not possible. Our hearts can be absorbed in either material or spiritual topics.

It is apparent that while one hears the holy name, one cannot be separated from one’s worshipable Deity, *hari-nāma*. Thus, material attachment cannot last. This is the stage of *āsana*. After this, more mercy of *hari-nāma* comes in the form of meditation on the worshipable Deity. This is followed by *samādhi*, or trance, which is the fourth state of consciousness -transcendence. When one attains trance, the mind automatically becomes steady, and all the material senses become inactive. Thus, it has been shown that chanting of the holy name is both the means of practice and the goal; it is the real manifestation of renunciation.

Your well-wisher: Aniruddha Dāsa

An essential discussion

The scriptures guide us to remember Bhagavān. Many demons always thought about Bhagavān, although they considered Him an enemy. For example, Pūtanā thought about Kānhā in the context of killing Him: "I will put deadly poison on my breasts, and then Kanhaiyyā will drink milk from them and die." When Śūrpaṇakhā saw Bhagavān Śrī Rāma, she thought, "Bhagavān is so charming; it would be very nice if I could marry Him." In this way she thought about Bhagavān Rāma, and as a result the entire Rāvaṇa clan was delivered. Śabarī, an aborigine woman, used to always think, "Some day Bhagavān will come to my hut." Later on, when she was about to be separated from Him, she sacrificed her life at His lotus feet. Draupadī constantly remembered Bhagavān Govinda and called out to Him. He protected her chastity in a large assembly. When Grandfather Bhīṣma took a vow to kill Arjuna the next day, the Pāṇḍavas meditated on Śrī Kṛṣṇa. As a result, Grandfather Bhīṣma was unable to harm even a single hair on Arjuna's body.

There are innumerable examples like this in the scriptures which teach us that the best means of protecting oneself from the illusory potency is to remember Bhagavān. Bhagavān is concerned with the sentiments in one's heart. A living entity may remember Bhagavān in any type of mood, and He is so merciful that He will accept that living entity and make that living entity His own. Although Śiśupāla had cursed Bhagavān one hundred times, Bhagavān sent him to a wonderful destination after he left this world because he had remembered Him one hundred times with complete absorption. Bhagavān awarded a motherly position in the spiritual world to Pūtanā after she was liberated from this world.

Therefore, it can be concluded that the best means to reach Bhagavān is to always remember Him. When remembering Him becomes one's primary activity, material activities will gradually be dissolved and disappear. The best possible manner of remembering Bhagavān is chanting His holy name. One should hear the holy name continually, and due to this hearing, his remembrance of Bhagavān will also be continuous. There should be no obstruction between this hearing and remembering. Remembrance of Bhagavān is not only simple, but it is also the best means of obtaining Bhagavān. Therefore, it is repeatedly stressed that one should always listen to *hari-nāma* carefully with his ears. If you do so, you will be able to

escape the cage of the illusory potency, and you will be saved from the terrible distress of the cycle of birth and death. This fact is one hundred percent guaranteed.

This is the essence of all the scriptures and saintly discourses. In Kali-yuga, there is no other means of obtaining Bhagavān. One should absorb this knowledge in his heart and make his rare human form of life successful. If we miss this opportunity, we will suffer a terrible loss. Therefore, engage yourself in loudly chanting *hari-nāma* with clear pronunciation, firm resolve, and faith. Whatever your particular mood may be, it will certainly lead to auspiciousness.

bhāva-kubhāva anakha ālasahū
nāma japata maṅgala disi dasahū

Whether one chants the holy name with faith, without faith, with anger, or lazily, all the ten directions become auspicious.

By the mercy of my initiating spiritual master, my instructing spiritual masters, and the Vaiṣṇavas, I am able to remember almost 10 million names of *hari-nāma* every month. I chant three lakhs of *hari-nāma* daily. The rest of my family also chants three lakhs of *hari-nāma* daily. Thus, my family chants a total of six lakhs of *hari-nāma* every day, and in this way eighteen million names of *hari-nāma* are being chanted each month. It is my prayer that everyone's entire family accept these rules of chanting *hari-nāma*.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 6

The glories of Śrī *Hari-nāma*

1. Chanting one crore (ten million) names of *hari-nāma japa* drives away drowsiness.

2. Chanting two crore names of *hari-nāma japa* keeps diseases away from you.

3. Chanting three crore names of *hari-nāma japa* fixes the mind in *hari-nāma*.

4. Chanting four crore names of *hari-nāma japa* awakens a separation mood in the heart.

5. Chanting five crore names of *hari-nāma japa* results in transcendental agitation and restlessness in the mind.

6. Chanting six crore names of *hari-nāma japa* drives away the tendency to sleep.

7. Chanting seven crore names of *hari-nāma japa* gives one the topmost happiness.

8. Chanting eight crore names of *hari-nāma japa* destroys all bad qualities.

9. Chanting nine crore names of *hari-nāma japa* causes virtuous qualities to manifest.

10. Chanting ten crore names of *hari-nāma japa* causes ecstatic feelings to arise in the heart.

11. Chanting eleven crore names of *hari-nāma japa* causes one's transcendental relationship with Bhagavān to develop.

12. Chanting twelve crore names of *hari-nāma japa* causes love of Godhead to manifest in the heart of the practitioner.

13. Chanting thirteen crore names of *hari-nāma japa* inspires Bhagavān to give His darśana (audience) to a *sādhaka*.

14. Chanting fourteen crore names of *hari-nāma japa* stops the repetition of birth and death for a *sādhaka*.

15. Chanting fifteen crore names of *hari-nāma japa* takes one to Goloka Vṛndāvana.

16. Chanting sixteen crore names of *hari-nāma japa* gives one service to the Divine Couple.

17. Chanting seventeen crore names of *hari-nāma japa* makes one eternal.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 7

Date: January 10, 2009
Chīṇḍa-kī-dhāṇī

This Aniruddha Dāsa, who is the most fallen of human beings, lower than the lowest, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of his most worshipable spiritual master and the best of the devotees, praying with folded hands that the level of my loving devotional service will go up and up and up!

Why the mind does not become steady

Śrīla Gurudeva bestows mercy on all the devotees, and that mercy is inspiring a wretched person like me to write about the many reasons for one's inability to focus his mind.

The practitioner should read this with careful attention. One must follow the instructions given by the spiritual master, and then the mind will certainly become steady.

1. Bhagavān Kṛṣṇa instructed Arjuna to free his mind from material attachment and devote it to spirituality. The mind will become somewhat steady with repeated practice. The only reason for an unsteady mind is attachment to the material world. If one does not conquer this attachment, eventually old age will capture him; then, it will not be possible to sit still and peacefully chant *hari-nāma*. The body will become unhealthy, and death will stand before him as if with a gaping mouth to devour him. Death can swallow you at any moment, yet you have not given up material attachments. You have not fully engaged your mind in the service of Bhagavān. If you waste this birth, you will certainly have to endure great loss. If you do not learn how to attract the mind to spiritual things, eventually death will drag you away and take you to the next material body.

2. One's mind can become steady if he engages it in hearing and chanting *hari-nāma*. However, in the beginning a practitioner is reluctant to do this because he has not understood the importance of *hari-nāma* and has not developed complete faith in *hari-nāma*. Scripture tells us:

jānā chahiye gūḍha-gati jeu,
jīṁha nāma japa jānahiṁ teu

"The saints, as well as the Purāṇas and Upaniṣads, declare that the potency of the holy name of Lord Rāma is unlimited. Only one

who chants the holy name of Lord Hari understands its confidential power."

If one's mind can be concentrated on material affairs, it can certainly be concentrated on hearing and chanting *hari-nāma*, and with practice this will occur naturally and spontaneously. A student taking a written examination learns to focus his mind on writing the answers. If one does not focus his mind while driving a vehicle, he may collide with another vehicle. If a bank cashier does not have a steady mind and makes a mistake counting money, he may have to compensate for the discrepancy out of his own pocket. As long as we have not realized the glories of *hari-nāma*, we do not want to engage our minds in hearing and chanting.

3. One cannot have a steady mind if he does not have real knowledge and he speaks with duplicity and deceit.

4. One's mind does not become steady unless he can sit quietly for at least three hours and chant *hari-nāma*. After one has achieved proper sitting posture (*āsana*), he can remember *hari-nāma* nicely in the sequence of meditation (*dhyāna*), concentration (*dhāraṇā*), and trance (*samādhi*).

5. Due to ignorance a person thinks, "What is the need to obtain Bhagavān?" Thus, he spends his life considering distress to be happiness, and his mind does not become steady. This ignorance is a result of the influence of the illusory potency of the Lord.

6. As long as one always has unfavorable association and never has good association, there is no question of his mind being absorbed in *hari-nāma*.

7. One cannot remember Bhagavān and have a steady mind as long as he is absorbed in material worries concerning home, family, and relatives.

8. One's mind cannot be steady when diseases have taken hold of his body, and thus he is constantly in pain or discomfort.

9. One cannot have a steady mind when there is a shortage of money, and as a result he is constantly worried about maintaining his family and there is always quarrelling among family members.

10. When food and activities are contaminated with lower energies, the mind cannot be steady. Jaisā khāo anna, vaisā hove mana. It can only be steady when one lives by honest earnings.

11. One's mind cannot be steady when there is no feeling of renunciation in the heart; when there is no austerity in one's life;

when one does not eat less at night; and when one does not get up between 3:00 AM and 4:00 AM to remember *hari-nāma*.

12. Laziness and excessive recreation are two enemies of Mother Devotion (Bhakti Mātā) which prevent one from having a focused mind.

13. The senses are restless and the mind is unsteady when one does not have complete faith in Bhagavān's *prasāda* (food remnants), and thus he eats food only to satisfy his taste.

14. Offenses to devotees and the Deities prevent one from having a steady mind.

15. If one does not regard the spiritual master as a beloved associate of the Supreme Lord, and one disrespects him, such undesirable conduct will not allow his mind to be steady.

16. If one does not render service to saintly persons by body, mind, and wealth, one's mind will be restless.

17. The mind can be steady only if one maintains a distance from materialistic environments and prevents his senses from pursuing unrestrained sense enjoyment.

18. If one always remains sober and remembers that death will come, his mind will be steady.

19. If one is honest with himself and accepts that this material world is a place of miseries, and that his life will be miserable if he does not attain peace, and that if he pursues material goals he will be trapped in the repetition of birth and death, his mind will automatically be steady.

20. Bhagavān Śrī Kṛṣṇa told Arjuna: Indriyāṇāṁ manaś cāsmi – "Of the senses, I am the mind. Therefore, give your mind to Me." Man-manā bhava mad-bhakto - "Always absorb your mind in Me; become My devotee." One who desires name, fame, adoration, and prestige will become proud and egotistical. The false ego is not compatible with realizing Bhagavān; an egotistical person cannot have a steady mind.

21. A devotee's mind automatically becomes absorbed in the chanting of *hari-nāma* after sufficient practice. At that time he does not need to make any endeavor to have a fixed mind.

22. One's mind will automatically be steady when he remembers that Bhagavān is present as the Supersoul in the heart of all living entities, and thus he experiences a mood of mercy toward all of them.

23. Even if a practitioner's mind does not immediately become

steady despite chanting one lakh of *hari-nāma* daily, he has nothing to worry about. He will certainly become free from the repetition of birth and death by the power of *nāma-ābhāsa*, although this is not sufficient to develop love of Godhead, which requires chanting of the pure name. Śrīmad-Bhāgavata-purāṇa describes that Ajāmila was delivered from the material world by chanting *nāma-ābhāsa*. Śrī Kṛṣṇa Caitanya Mahāprabhu did not give permission to anyone to chant less than one lakh (sixty-four rounds) of the holy name per day because that is required for one to be freed from the repetition of birth and death.

One will achieve perfection by making his mind steady. If one is unable to do so during this lifetime, this rare human form of life will be wasted. Only one with a steady mind has achieved everything. Dhruva Mahārāja focused his mind by chanting a mantra, and was awarded the planet Dhruva-loka. Prahlādajī Mahārāja concentrated his mind, and as a result Hiraṇyakaśipu could not harm even a single hair on his head. Lord Brahmā manifested the creation after steadying his mind by performing austerities and meditating on Bhagavān.

Lord Śiva always chants the holy name of Lord Rāma in the company of his consort Śrī Umādevī. Hanumānjī dances ecstatically as he is absorbed in the *kīrtana* of Śrī Rāma.

The following evidence is provided in the scriptures.

1. jehi vidhi kapaṭa kuraṅga saṅga dhāya cale śrī-rāma
so chavi sītā rākhi ura raṭati rahati harināma

"With the impression in Her heart of the beautiful Śrī Rāma pursuing the false deer, Sītā incessantly repeated Śrī Hari's holy name."

2. mana thira kari taba śambhū sujānā,
lage karana raghu-nāyaka dhyānā

"The very intelligent, skillful, and wise Lord Śiva then steadied his mind and began to meditate on the form of Rāmacandra, the hero of the Raghu dynasty."

3. jaba te satī jāya tana tyāgā,
taba te śiva mana bhayau birāgā
japahi sadā raghu-nāyaka nāmā,
jahaṁ tahaṁ jāya sune guṇa grāmā

"After Satī quit her body, Lord Śiva withdrew his mind from everything. He wandered here and there, repeating the name of the

Lord of Raghus and hearing about His glories."

4. pulaka gāta hiya siya raghubīru,
jīha nāma japa locana nīru

"As Bharata vibrated Śrī Rāma's holy name upon his tongue, his body trembled with emotion, his heart was full of love for Sītā and Śrī Rāma, and his eyes were filled with tears."

5. sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

"Persons who chant and hear the holy names of Lord Hari with honor and respect can cross the ocean of material existence like one steps over a puddle formed by the hoof-print of a cow."

6. ***baiṭha dekha kuśāsana jaṭā mukuṭa kṛśagāta***
rāma rāma raghupati japata stravata naina jala jāta

"Hanumān found Bharata seated on a mat of Kuśa grass with his body emaciated, a coil of matted hair crowning his head, his lotus eyes streaming with tears, and his lips decorated with the words, 'Rāma, Rāma, Raghupati.'"

7. japahi nāma jana ārata bhārī,
miṭahi kusaṅkaṭa hoya sukhārī

"When people immersed in great suffering chant the holy name of Bhagavān, the crisis in their lives is averted and they become happy."

8. nāma saprema japata anāyāsā,
bhakta hoya muda maṅgala vāsā

"By fondly repeating Bhagavān's name, devotees easily become abodes of joy and blessings."

9. mama guṇa gāvata pulaka śarīrā,
gadgad girā naina bhae nīrā
tāki karu sadā rakhavārī,
jimi rākhahi bālaka mahatārī

"Bhagavān has given the assurance: 'Just as a mother protects her child, I protect that devotee who always sings My glories and shows ecstatic signs such as horripilation, choking-up of the voice, and profuse tears.'"

10. milahi na raghupati binu anurāga
kiye joga japa jñāna virāgā

"One cannot meet Lord Raghupati (Rāma) without having love and affection for Him. One cannot receive His audience through mysticism, chanting various mantras, pursuance of knowledge, or

renunciation."

One's mind must be absorbed in some activity, either material or spiritual, in order for one to achieve a desirable result. If one is free from material attachment, one will certainly develop spiritual attachment, or devotional service. This is one hundred percent true. Therefore, you can remain in the material world and engage in your worldly duties; however, do not become entangled in those duties. For example, if an employee performs his duties for the company without attachment, he will not become entangled. Similarly, a householder should complete his duties without becoming entangled in them. In this way, one's mind will be steady.

Bhagavān Śrī Kṛṣṇa told Arjuna, "Among all the senses, I am the mind." If the mind is a manifestation or opulence of Bhagavān, how can it be steady without the mercy of Bhagavān, of the spiritual master, and of a *nāma-niṣṭha* devotee (a devotee fully dedicated to the chanting of the holy names)? Steadiness of the mind can only be achieved through their mercy. The conditioned mind has been restless since time immemorial. If one cannot focus his mind during life, how will it be steady at the time of death? Without a steady mind, one cannot be freed from the cycle of transmigration.

Śrī Caitanya Mahāprabhu has shown mercy on all living entities by giving them a very simple means to become free from the cycle of birth and death. That means is to chant one lakh of *hari-nāma* daily, whether one is a gṛhastha (householder), brahmacārī (celibate student), vānaprastha (retired person), or sannyāsī (renounced person). Every practitioner, regardless of his position in society, must do this in order to become free from the danger and distress of this age of Kali. Rather than send one of His associates to deliver a *nāma-niṣṭha* devotee (a dedicated chanter), Bhagavān Himself does this. Bhagavān has said that He will personally take a *nāma-niṣṭha* devotee to Goloka-dhāma; this is the guarantee of Śrī Caitanya Mahāprabhu. In this regard, Mahāprabhu had written a precious book, but He had thrown it in the Ganges because it would have caused great embarrassment for the top scholars of His time. If that book had been made available, we would have been able to see direct evidence of the glories and value of chanting one lakh of *hari-nāma* daily.

Some householders told Mahāprabhu, "Due to our daily household chores, we do not have enough time to chant one lakh of

hari-nāma. Please give us some concession." Mahāprabhu replied, "One who chants less than one lakh of *hari-nāma* per day will not be delivered."

Our past spiritual masters used to get up at 3:00 AM during *brahma-muhūrta* and chant *hari-nāma*; one must follow their example. When one reduces his food intake at night, he will be able to rise early and find the time to chant the prescribed amount.

nitāi caitanya bali' jei jīva ḍāke
suvimala kṛṣṇa-prema anveṣaye tā'ke

The completely pure *kṛṣṇa-prema* searches for a jīva who calls out "O Nitāī, O Caitanya!"

aparādha bādhā tā'ra kichu nāhi kare
niramala kṛṣṇa-preme tā'ra āṅkhi jhare

Offenses cannot disturb such a person. Because he is absorbed in pure *kṛṣṇa-prema*, streams of tears flow from his eyes.

svalpa-kāle aparādha āpani palāya
hṛdaya śodhita haya, preme bāḍe tāya

After a short time, his offenses run far away of their own accord. His heart becomes pure, and prema develops within it.

Śrī Navadvīpa-dhāma-māhātmya

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 8

An auspicious message for the young generation: practice of celibacy is nectar; lack of celibacy is death

In this creation of Bhagavān, only a celibate person can truly obtain economic development, religiosity, sense gratification, and liberation. Those who do not conserve their semen spend their entire lives wandering in an ocean of distress. This knowledge is invaluable; it is very beneficial to realize it. Hanumān, Grandfather Bhīṣma, Mahāvīra, and many others observed celibacy, and for this reason they will always be famous.

These days, the environment has become so polluted that the unfortunate youth are always disturbed. Food is contaminated and dress is vulgar and agitating. Modern society is full of corrupt advertisements, morbid pictures, disturbing music, gossipy newspapers, obscene novels, perverse films, and so on. Co-education, television, and mobile phones have opened up the schools to obscenity. By the mercy of Bhagavān, I am writing about the means to save oneself from all these troubles. If the young generation follows these instructions, they can be saved to some degree.

One should give up bad association, and not take heavy meals. One should read religious texts, and monitor and control his mind. If a man ejects his semen, he will lose energy and become a victim of diseases. These diseases may even be passed on to his progeny. If one does not follow this advice, he will face constant embarrassment; he will not even be able to raise his head and speak. The shine around his face will be destroyed, and depression will show on his cheeks. The habit of masturbation will remain for his entire life. He will become even weaker due to involuntary discharge of semen in dreams. His ability to digest food will be reduced, and he will suffer from constipation. One’s ability to remember things will diminish, and his mind will not be able to concentrate on studying. His brain will not function properly, and he will be unable to focus on any task. He will not be able to obtain the things he desires. He will be afflicted by diseases such as tuberculosis, cancer, *prameha* (semen passing through the urine), repeated headaches, and the feeling that the head is spinning, and he will always be distressed. He will repeatedly suffer from colds and fever.

On the other hand, if a man keeps his semen within, he becomes

unlimitedly powerful. His mind can remain absorbed in devotion, and he will be able to obtain Bhagavān. He will be healthy for his entire life. He will be outstanding in his studies, and his mind will always be sharp. He will have a superior memory. He will be able to talk fearlessly with seniors at his job. By observing celibacy, one will develop all of these good qualities.

Sex desire usually arises at about the age of twelve, and if it is controlled at the beginning, it will trouble one less in the future. If it is not managed properly, it will go out of control. The more one enjoys sex, the more sex desire will increase. The more sex desire is controlled, the more it will diminish. As long as one enjoys sex, sex desire will not go away.

Sex desire awakens due to past impressions and imagination. It originates within consciousness, and if the impetus is stopped at this point, it will not reach the mind. If sex desire is not controlled, it will enter the mind and agitate one. One should never look at one's genitals. It is best to wear a *laṅgoṭa*, a special type of underwear. Before going to sleep at night, one should chant at least two rounds of *hari-nāma*, the hare kṛṣna *mahā-mantra*.

hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare
hare rāma, hare rāma, rāma rāma, hare hare

If one chants attentively and remembers his spiritual master, he can sleep peacefully and avoid involuntary nocturnal discharge of semen due to erotic dreams (*svapne-doṣa*). In public one should not look around; he should walk with his head lowered. Saintly persons always walk with their eyes looking down. If we walk while looking forward, we may see animals, birds, or people engaged in sex life. With only a small hint, lust can immediately overpower one and make him fall down. As long as one does not get married, he must be very diligent in this regard. It is very rare to hear teachings such as these; by the inspiration of my spiritual master and the mercy of the Supreme Lord, I am giving these instructions. Naïve, innocent young men do not know anything about this topic; therefore, I must give this knowledge.

||Hare Kṛṣṇa||

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 9

A straightforward, easy way to obtain a child with good qualities

Beloved young people, with love and affection I greet you with the holy names of Śrī Rādhā Govinda.

Śrīla Gurudeva showered incomparable mercy on everyone by presenting a straightforward, easy means for young couples to obtain saintly progeny. In this way, the divine, just rule of Lord Rāmacandra can manifest again on the Earth. This letter discusses Śrīla Gurudeva's instructions, and young couples should meditate deeply on its contents so that they can benefit and also help others.

I had offered a sincere prayer to Śrīla Gurudeva:"Your previous instructions regarding obtaining good progeny have caused a big problem for the youth. You have ordered married couples to follow strict celibacy, practice sense control for one hundred consecutive days, and chant fifty thousand names of *hari-nāma* (thirty-two rounds) daily. It will be impossible for youngsters to follow such orders. How can a young man and woman who live together maintain celibacy for so many days? O Gurudeva, it would be your unlimited mercy if you would kindly adjust these instructions."

Śrīla Gurudeva answered, "Your request is justifiable because it is Kali-yuga and the kingdom of Kāmadeva (Cupid) has spread in all four directions. Therefore, it is quite impossible for a young married couple to control their urges. So, I will modify my instructions."

Married couples can certainly remain celibate and observe sense control for twenty-one days per month. For twenty-one consecutive days, both husband and wife should take milk and psyllium husk (*isaba-gola*) two times a day, in the morning and evening. They should eat jaggery (guḍa or molasses, unrefined brown sugar) to strengthen their fertility and sperm production. This will ensure that the children taking birth will be strong, well-nourished, healthy, free from diseases, and intelligent. During these twenty-one days, both should continue to chant and remember fifty thousand names of *hari-nāma* daily, so that they will become fully surcharged with the mode of goodness. In this way their children will possess all divine qualities. In this age of darkness, quarrel, and hypocrisy (Kali-yuga), most people try to satisfy their senses through activities in the mode of ignorance. No one pays attention to whether the timing of their activities is proper or not; therefore, progeny having a demoniac

mentality take birth. Such progeny only give distress to the mother, father, and others.

It is forbidden to have intercourse under the following circumstances.

1. On Ekādaśī (the eleventh day of the moon in each fortnight)
2. On dvādaśī (the twelfth day of the moon in each fortnight)
3. On a Tuesday
4. On any holy day
5. When one is sick
6. When one is angry
7. When there is no desire or interest
8. In the daytime
9. At dawn or dusk
10. During the *brahma-muhūrta* (about one and a half hours before sunrise)
11. At the time of a birth or death in the family
12. In a shameless or intoxicated condition
13. During menstruation

Those who do not follow the above restrictions will beget extremely sinful, demoniac children who will experience terrible distress and give much distress to their parents. In the previous ages, children used to get religious or spiritual knowledge in the āśrama of a spiritual master; therefore, they were in the mode of goodness. The progeny of those reared in the āśramas were like demigods; they gave happiness to everyone. In summary, couples should observe sense control and follow strict celibacy for twenty-one consecutive days, and chant fifty thousand holy names daily. When the wife's menstrual period is finished, the couple should select an auspicious day such as *pañcamī* (the fifth day of the moon), *aṣṭamī* (the eighth day of the moon), *navamī* (the ninth day of the moon), *trayodaśī* (the thirteenth day of the moon), *caturdaśī* (the fourteenth day of the moon), or *pūrṇimā* (the full moon day). The bedroom should be cleaned, and thoroughly purified by lighting incense sticks, frankincense, and ghee lamps, and sprinkling perfume. That room should have pictures and paintings of saintly personalities.

On the selected night the couple should have intercourse three times: at 10:00 PM, midnight, and 2:00 AM, while meditating on the lotus feet of Śrī Gurudeva, Bhagavān, or some other great

personality. The man should eat some jaggery after each intercourse; this will give him the strength to have intercourse again. Having intercourse three times during the night ensures that the sperm remain in the womb, and that the pregnancy begins on that night. If the man, the woman, or both remember some great female personality like Anusūyā or Sāvitrī while having intercourse, a female will be born. If they meditate on a great male personality (*mahā-puruṣa*), a male will be born. The woman must urinate before intercourse; she must not pass urine during or after the series of intercourses. If the woman urinates right after intercourse, she cannot become pregnant. If the couple desires a female child, the woman must sleep only on her right side after intercourse. What the couple thinks about during intercourse determines the sex and nature of the child.

Four days after menstruation has stopped, the womb of the woman becomes purified for conceiving a baby. One begets a male child by having intercourse on the sixth, eighth, tenth, twelfth, or fourteenth day following menstruation. One begets a female child by having intercourse on the fifth, seventh, ninth, eleventh, or thirteenth day following menstruation. There is no chance of conceiving a child sixteen days following menstruation.

If the woman daily takes darśana of her husband, some great personality, or Bhagavān after getting up in the morning, this transcendental activity will have a great effect on her child. During the above-mentioned twenty-one days of celibacy, the couple should abstain from mundane talks, anger, greed, illusion, and enviousness; otherwise, the child taking birth will be of bad nature. They should chant *hari-nāma* with full attention.

Śrīla Gurudeva has inspired young men to beget children immediately after marriage to facilitate performing devotional service later in life. In this way children will be educated and achieve financial independence before the couple gets too old, so that they can retire earlier. Thus, they will be free to continuously engage in devotional service when they are about fifty years old. If the couple begets children later in life, they will not have the opportunity to fully engage in devotional service; they will be afflicted by disease in their later years and their invaluable human birth will be wasted. In this case, one has to wander again in the eight million four hundred thousand species in the material world.

To prevent this, Gurudeva has given his unlimited mercy in the form of the above instructions.

It is sometimes said that whether one begets a male or female child is decided by Lord Brahmā. However, this statement is wrong. Lord Brahmā cannot make any arrangements according to his own independent desire; he can only give one the fruits of his past actions.

Śrī Gurudeva orders us to engage in our prescribed duties (*karma*). For me, writing this letter is a prescribed duty. A man shapes his destiny by his own actions; Lord Brahmā cannot change this. For example, if a student does not attend an engineering college to study technology, Lord Brahmā cannot bestow upon him an engineering degree. One's actions decide one's fate; a person is free to act, and no one, not even Bhagavān, can interfere with his free will. If one sows the seeds of a *babūla* tree (acacia), one cannot obtain sweet mangoes. Similarly, one cannot obtain Bhagavān without performing devotional service. If this were not true, then action would have no value or significance. Bhagavān ordered Arjuna to act; actually, *karma* (action) is non-different from Bhagavān.

karma pradhāna viśva raci rākhā
jo jasi karahi so tasi phala chākhā
kyoṅ kara tarka baḍhāvahi sākhā

(Śrī *Rāma-carita-mānasa*)

"The whole world is governed by the law of *karma* (action and reaction). One reaps what one sows. It is pointless to argue this fact using multi-branched logical reasoning."

A valuable discussion

The material world is impelled by the modes of material nature. The age of Kali is the storehouse of qualities in the mode of ignorance. Therefore, the world is mainly populated with living entities who are ignorant by nature and fond of violence. People dominated by the mode of passion are greedy, and they perform abominable activities for the sake of fulfilling their greed. The third type of people is those primarily in the mode of goodness. Their nature is similar to that of the demigods; they are somewhat inclined towards Bhagavān and saintly persons. Transcendentalists have a renounced, swanlike, liberated nature that is devoid of mundane or material qualities, and they are highly attracted to Bhagavān right from birth. However, only one among millions is such a person situated in transcendence, unaffected by the modes of material nature. When a couple conceives a child, the nature of that child depends on the mood of the couple at the time of conception. In Satya-yuga, the living entities were in the mode of goodness; therefore, the population consisted of saintly persons, great souls, and demigods.

In past ages, children would go to gurukula-āśrama and receive religious education until the age of twenty-five. Therefore, their nature was full of goodness. After that, a young man would give guru-dakṣinā (charity or gift to the spiritual master) and marry a girl from a noble family. In this way he would beget children of a saintly nature, who were devoid of qualities in the modes of passion and ignorance. People of the prior ages would retire early from householder life and engage in devotional service, by which they would obtain the direct audience of Bhagavān. They would obtain transcendental knowledge by staying at the feet of the spiritual master. The system of coeducation in schools and colleges, in which boys and girls study together, is a sign of the contamination of this age of Kali. Their nature will certainly be degraded in such an environment; there is no doubt about this. Television and mobile phones are prominent factors by which the young generation is being spoiled.

Final Conclusion

If at the time of conception both husband and wife meditate on a male, they will beget a son, and if both meditate on a female, they will beget a daughter. This is a scientific principle based on the power of mental contemplation.

By these teachings I have distributed the wealth of Śrīla Gurudeva's mercy among the young people. They should guard this wealth very carefully and repeatedly consider its value; then, they will be happy forever. By constantly contemplating this auspicious message of Śrīla Gurudeva, young men and women will attain immortality. By distributing this sacred message to their friends, they will receive the mercy of Bhagavān and have good opportunities to serve Śrī Gurudeva. It is my request that they keep this letter safe and read it repeatedly throughout their lives.

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 10

Ekādaśī
22.01.2009

This Aniruddha Dāsa, who is the most fallen of human beings, and lower than the lowest, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of his beloved instructing spiritual master and the best of the devotees, Bhakti-sarvasva Niṣkiñcana Mahārāja, and prays with folded hands that my standard of devotion continuously improves.

One attains complete liberation by chanting even the semblance of the holy name (*nāmābhāsa*) or by chanting the holy name with disrespect

It is the nature of fire that if one knowingly or unknowingly touches it, one will be burnt. The nature of *nāma-nāmī hari-nāma,* the holy name of Lord Hari, which is Lord Hari Himself, is similar. It bestows spiritual merit (*sukṛti*) on a *sādhaka* whether he utters the holy name knowingly or unknowingly. In other words, the holy name will arrange for a *sādhaka* to have saintly association, and through this association his chanting will gradually become pure. *Hari-nāma* will open the gate to liberation whether one chants intentionally or unintentionally, attentively or inattentively. Śrī Caitanya Mahāprabhu is the incarnation of unlimited compassion. He takes everyone, including the sinful, offenders, animals, birds, and nonmoving living entities across the ocean of material existence by chanting His own holy name, Hari.

Śrī Caitanya Mahāprabhu ordered all of His associates and followers to chant one hundred thousand names of *hari-nāma* daily. In other words, He instructed everyone to chant sixty-four rounds of the *mahā-mantra* each day.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

He said, "Those who follow My order will become fully surrendered to Me. I vow that one who surrenders to Me becomes mine; I take complete responsibility for him. My Yoga*māyā* potency will help him in every endeavor. Even if a *sādhaka*'s mind is not absorbed in chanting *hari-nāma* and he chants inattentively or unintentionally, he progresses on the path of liberation because he remembers and calls out to Bhagavān one hundred thousand times

per day. At the time of death of such a *nāma-niṣṭha* (dedicated chanter), I personally take him to My abode. If I do not do so, I will be known as ungrateful. The only purpose of this incarnation of Mine is to deliver the fallen. When someone daily calls Me one hundred thousand times, My heart melts. I am not hard-hearted; I quickly accept such a living entity as My own."

The holy name bestows auspiciousness in whatever manner one chants. The following is one example of scriptural evidence:

bhāva kubhāva anakha ālasahū
nāma japata maṅgala dasahū

"It is the nature of the holy name that if *hari-nāma* is uttered in anyway while one is lying down, standing, sitting, awake, sleeping, or yawning, liberation is guaranteed."

jāko nāma leta jaga māhi
sakala amaṅgala mūla nasāhi

"The very mention of Bhagavān's name uproots all evil"

Even the stage of *nāmābhāsa*, the semblance of the holy name, is greatly auspicious. Firstly, the pious merit of the living entity is strengthened. Secondly, all types of sins are destroyed, and desires for sense gratification, the tendency to cheat others, duplicity, and emotions that lead to quarrel are completely eradicated. *Nāmābhāsa* purifies one's entire dynasty and removes all of one's diseases. A person chanting *nāmābhāsa* attains complete peace by becoming free from all types of lust, anger, greed, and bewilderment. *Nāmābhāsa* cannot be sufficiently glorified; it protects one from *yakṣas* (supernatural spirits), rākṣasas (demons), ghosts, preta (specters), unfavorable planets, and unwanted habits. All types of prārabdha-*karma*, the *karma* or action which one is destined to enjoy or suffer in the current body, are eliminated. *Nāmābhāsa* is more glorious than pious activities such as reading the *Vedas* and visiting holy places. Through *nāmābhāsa* one can achieve the four ordinary goals of human life (*puruṣārthas*), which are religiosity (*dharma*), economic development (artha), sense gratification (*kāma*), and liberation (*mokṣa*). What more needs to be said about this? One who has no other means of obtaining benefits can fully depend on *nāmābhāsa*. Especially in this Kali-yuga, one can reach Vaikuṇṭha by the mercy of *nāmābhāsa*. *Nāmābhāsa* gradually transforms into pure hari*nāma*, and when one begins to chant the pure holy name, he certainly obtains Śrī Kṛṣṇa.

One day, Śrī Caitanya Mahāprabhu sat in the temple of Bhagavān Śrī Jagannātha. His devotees, who used to take darśana of Bhagavān Śrī Jagannātha, came and sat near Him. Mahāprabhu asked, "Among all of you, who chants one hundred thousand holy names daily?" Some said, "We are able to do so," while others said, "We are able to do so, but with great difficulty due to the need to do household chores." Some said, "O Lord, You are very merciful. If You would reduce the prescribed number of names of hari*nāma* from one hundred thousand, that would be great mercy for us."

Mahāprabhu said, "If you desire to continue wandering in the eight million four hundred thousand species of this material world, you can chant less than one hundred thousand holy names per day. Those who want to fall in the ocean of distress can chant less; I do not take responsibility for them. Those who want to be free from the repetition of birth and death must chant one hundred thousand names of hari*nāma* daily. I assume full responsibility for one who does so. Please hear this attentively. There is no difference between the holy name (hari*nāma*) and the named (Lord Hari). The holy name is both the sādhana (means of perfection) and sādhya (goal). When you recite the holy name one hundred thousand times daily to He who is the goal (Bhagavān), the process of surrender is complete. The surrendered person who does so will certainly be delivered, whether or not his mind is fully absorbed in the chanting. If a *sādhaka* chants less, he will not develop the mature mood of surrender even in billions of lifetimes. Therefore, I have shown you the straightforward path. Just remember that it is most important to chant one hundred thousand names of hari*nāma* daily."

When a child or calf calls out to the mother out of hunger for milk, the mother immediately comes. If this happens in the material world, in which all including mothers are influenced by the illusory potency (*māyā*), will a pure-hearted devotee not be able to summon Bhagavān by sincerely calling out to Him one hundred thousand times daily? If we call He who is a merciful ocean of compassion and kindness in this way, He will have to come. He will be unable to stop Himself; please try this out and see for yourself. There is no need to give evidence when you can directly verify this fact. A devotee does not have to go in search of Bhagavān because Bhagavān Himself comes to His devotee. He chases the devotees, repeatedly beseeching them. The Lord is hungry for love; it is His

nourishment, and divine love manifests only by chanting the holy name of Bhagavān. Our past spiritual masters have attracted Bhagavān by chanting one hundred thousand holy names daily. If one practices chanting hari*nāma* as per the order of Gurudeva, there is a one hundred percent guarantee of success.

Bhagavān Kapila tells His mother Devahūti that the result of engaging in devotional service is that a *sādhaka*'s mind becomes constantly absorbed in the worshipable Deity. One who has controlled the mind has obtained Bhagavān. The mind can be an enemy of the living entity, and it can also be a friend. If the mind traps one in *māyā*, the illusory potency, it is an enemy, and if it helps one meet Bhagavān, it is a friend.

Nāmācārya Śrī Haridāsa Ṭhākura tells Śrī Caitanya Mahāprabhu that a *sādhaka* will certainly be delivered if he chants one hundred thousand holy names daily. Mahāprabhu has not given any concession for chanting less than this. After taking a light dinner in the evening, one should go to sleep and get up during the *brahma-muhūrta*. Then one should be able to finish one hundred thousand names of hari*nāma* in just three hours. In the beginning it may take longer, but after one engages in steady practice for three to six months, one will be able to finish chanting one hundred thousand names of hari*nāma* in only three hours. Anyone can attain freedom from the terrible pain of repeated birth and death in the material world.

If one continuously has association with a *nāma-niṣṭha* devotee, it takes less time to chant because one's mind becomes steady. When the mind becomes steady, mercy, good qualities, detachment, and elimination of internal and external enemies are not far away. In fact, all conflict and adversity will soon be over. This process takes longer when one perceives a difference between the holy name (hari*nāma*) and the named (Lord Hari) because faith has not yet matured.

I am presenting for your service whatever my spiritual master is inspiring me to write. My deliverance and your deliverance are certain if we adhere to these instructions.

Before the sun rises (sūrya-udaya), the eastern direction is illuminated at dawn (aruṇa-udaya), and from this we can understand that we will soon see the sun. Similarly, when one begins to chant *nāmābhāsa*, it should be understood that he will certainly receive the audience of Bhagavān in the near future. The holy name is non-

different from Bhagavān, and the semblance of the holy name is the nature of Bhagavān (*bhagavat-svarūpa*). When the sun becomes visible, darkness disappears; similarly, when one regularly chants *nāmābhāsa*, the pure holy name (*śuddha-nāma*) begins to rise in his heart. Soon one will begin to clearly see the sun of love, Bhagavān. Just as all moving and nonmoving living entities become immersed in bliss when the sun rises, the heart of a *sādhaka* becomes elated in bliss when he sees the Supreme Lord upon attaining love of Godhead.

The conclusion is that one achieves *prema-avasthā*, the state of love of Godhead, after passing through the preliminary stage of the semblance of the holy name (*nāmābhāsa*). A person who does not chant *nāmābhāsa*, and who is trapped in the net of *māyā*, continues wandering in the eight million four hundred thousand species in the material world. Such a person has no knowledge of who Bhagavān is due to lack of good association. He does not know what a living entity is, how a living entity can get liberation, and what liberation is. Liberation is a state beyond the modes of goodness, passion, and ignorance; these three modes do not affect one who is liberated. Transcendental Goloka, which is the abode of the liberated living entities and enjoyers of love of Godhead (*bhagavat-prema-rasika*), is separate from the material world.

There are innumerable dimensions of Goloka, and depending on the spiritual mellow of a devotee, he enters the appropriate one. There are many types of mellows in relation to Bhagavān, including the moods of a friend, son, father, maidservant (*mañjarī*), *sakhī* (female friend or confidante), brother, and son-in-law. In Goloka, a devotee continuously has an opportunity to render service to his worshipable Deity in a beautiful manner, and the devotee enjoys untold happiness.

Bhagavān is the father and mother of all the moving and non-moving living entities; He alone has produced everyone. Bhagavān is like my father, so once I asked Him, “O Father, why do You wear a yellow garment (*pītāmbara*)?”

Bhagavān Śrī Kṛṣṇa told me, “My son, the bodily complexion of Śrī Rādhā, who is as dear to Me as My own life (prāṇa-priyā), has a yellowish or golden hue.”

tapta-kāñcana-gaurāṅgi! rādhe! vṛndāvaneśvari!

“I offer praṇāma unto Śrīmatī Rādhikā, whose complexion is like

molten gold, and who is the queen of Vṛndāvana.”

Bhagavān Śrī Kṛṣṇa continued, “Therefore, I wear this yellow garment because it reminds Me of Her love. By wearing it, I feel that Śrī Rādhā is always physically close to Me. I prefer to wear yellow clothes; similarly, Śrī Rādhā prefers to wear a blue garment because My bodily effulgence is bluish. I am known by the name ‘Nīla-mādhava’, or ‘blue Mādhava’. By wearing blue clothing, Śrī Rādhā always feels like I am physically close to Her. Sometimes, although She is close to Me, She experiences separation and calls out, ‘O Śyāmasundara, where have You gone?’ When Śrī Rādhā’s cries of separation enter My ears, My heart trembles. I take Her in My lap and rouse Her, saying, ‘O Rādhā, I am right here with You. I have not left You; how could I ever leave You?’ Śrī Rādhā comes back to Her senses, and maddened by feelings of separation, She asks, ‘Where did You go? You left Me and You have just come back to revive Me.’ I say, ‘O Rādhā, how could I ever abandon You? I cannot be without You for even a moment.’ She replies, ‘No; You are very cruel. One day You will go away and leave Me behind to die.’ I tell Her, ‘No, Rādhā; such a thing shall never happen. My death is certain in Your absence.’”

In his *Yugala-aṣṭaka* (eight stanzas glorifying the Divine Couple), Śrī Jīva Gosvāmī prays to Śrī Śrī Rādhā Mādhava:

kṛṣṇa-prema-mayī rādhā rādhā prema-mayo hariḥ
jīvane nidhane nityaṁ rādhā-kṛṣṇau gatir mama

“Rādhā is made of pure love for Kṛṣṇa and Hari is made of pure love for Rādhā -in life or death, Rādhā and Kṛṣṇa are my eternal shelter.”

kṛṣṇasya draviṇaṁ rādhā, rādhāyā draviṇaṁ hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

“Rādha is the treasure of Kṛṣṇa and Hari is the treasure of Rādhā - in life or death, Rādhā and Kṛṣṇa are my eternal shelter.”

kṛṣṇa-prāṇa-mayī rādhā, rādhā-prāṇa-mayo hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

“Rādhā pervades the life-force of Kṛṣṇa and Hari pervades the life-force of Rādhā - in life or death, Rādhā and Kṛṣṇa are my eternal shelter.”

kṛṣṇa-drava-mayī rādhā, rādhā-drava-mayo hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

“Rādhā is totally melted by Kṛṣṇa and Hari is totally melted by

Rādhā - in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

kṛṣṇa-gehe sthitā rādhā, rādhā-gehe sthito hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

"Rādhā is situated in the body of Kṛṣṇa and Hari is situated in the body of Rādhā- in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

kṛṣṇa-citta-sthitā rādhā, rādhā-citta-sthito hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

"Rādhā is fixed in the heart of Kṛṣṇa and Hari is fixed in the heart of Rādhā - in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

nīlāmbara-dharā rādhā, pītāmbara-dharo hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

"Rādhā wears blue cloth and Hari wears yellow cloth - in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

vṛndāvaneśvarī rādhā, kṛṣṇo vṛndāvaneśvaraḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

"Rādhā is the Mistress of Vṛndāvana and Kṛṣṇa is the Master of Vṛndāvana - in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

In Śrī Gopāla-sahasra-*nāma*, Śrī Mahādeva tells Pārvatī:

saṁsāra-sāra-sarvasvaṁ, śyāmalaṁ mahad ujjvalam
etat jyotir ahaṁ vandyaṁ, cintayāmi sanātanam

"Effulgent Rādhā and dark Mādhava are eternally worthy of being worshipped by the entire world. I meditate on Their splendid effulgence."

tasmāt jyotir abhūt dvidhā, rādhā-mādhava rūpakam

"In this way, the single original light emanates from the two forms of Śrī Śrī Rādhā Mādhava."

rādhā kṛṣṇa snehī, eka prāṇa do dehī

"Although They share one prāṇa (soul, life, and breath), They accept two bodies. There is no question of Their ever being separated."

kṛṣṇa arcāyā na adhikāro yato rādhā arcanaṁ vinā

"Unless one worships Śrī Rādhā, he is considered unqualified to worship Śrī Kṛṣṇacandra."

Śrī Rādhā is the goddess who is dearer to Śrī Kṛṣṇa than His own life. Taking Her mood, Śrī Kṛṣṇa incarnated as Śrī Gaurahari. Śrī Kṛṣṇa thought, "How much Śrī Rādhā longs for Me, and how agitated She becomes in separation from Me!" To experience Her

ecstatic mood and bliss, He appeared in the form of Gaurahari.

One day I asked Bhagavān, “Father, please tell me why Mother Earth is dominated by the color green in the form of trees and plants.”

Bhagavān answered, “Son, the main color of My creation is green because My bodily complexion is blue and Śrī Rādhā’s bodily complexion is yellow. When blue and yellow are mixed, the color green manifests. Therefore, the primary color of the creation is green. The two of Us are present together in every moving and non-moving living entity of this creation; therefore, green can be seen everywhere.”

I asked, “Why is the ocean blue? The ocean, whose border is blue, is called nīlācala. Similarly, why is the sky blue?”

Bhagavān replied, “Son, three-quarters of this Earth consists of ocean and one-quarter consists of land. I live in the milk ocean and My bodily complexion is blue; therefore, the water appears blue. The reflection of the oceans appears in the sky, so the sky takes on the blue color. It is like this in every one of the innumerable universes. You should be able to easily understand this.”

Śrī Śrī Guru Gaurāṅgau Jayataḥ
All glories to the spiritual master and Śri Caitanya Mahāprabhu

Letter 11

Jodhpur
12.05.2009

This Aniruddha Dāsa, who is the most fallen of human beings, and lower than the lowest, offers his *sāṣṭāṅga-daṇḍavata pranāmas* to the lotus feet of his beloved instructing spiritual master and the best of the devotees, Bhakti-sarvasva Niṣkiñcana Mahārāja, and prays with folded hands that his standard of devotional service will continue to improve.

Mundane and transcendental examination

In India, the education department of the government has ruled that every candidate taking a final examination must score thirty-three points out of one hundred to pass a grade; then, he will be qualified to advance to the next grade. A student who gets less than thirty-three points is considered to have failed and has to repeat the grade. A student who has failed the final examination has not only wasted his time, but has also suffered a financial loss. Furthermore, he is embarrassed before his friends, his mind becomes disturbed, and the efforts of his family members have been in vain.

If a student passes the final examination with thirty-three points, he is considered to be third-class; if he gets at least forty-five percent, he is considered to be second-class; and if he gets sixty percent, he is considered to be first-class. If he gets a score of eighty percent or more, he receives a certificate of distinction.

A student who achieves distinction receives some type of award from the government and education department. His fees for the next grade may be waived, or his books may be provided for free. Sometimes the entire expenses of his education are paid by the government. When a student of distinction finishes his education, he usually obtains employment in a high position.

A student of distinction is successful by paying careful attention to what he has heard, and thus he obtains the treasure of happiness. Everyone respects him and there is no shortage of money. No one opposes him and all his desires are fulfilled. Upon growing up, he is capable of nicely running a family.

Such is the result of passing a mundane examination. One should keep in mind that these material advantages are only temporary, and that some day they will be gone. After some time, when the body

dies, everything connected with it will disappear; nothing will remain.

This is the nature of a mundane examination; now, consider the result of passing a transcendental examination. Such a result is eternal and leads to lasting happiness and peace. You should attentively and one-pointedly mediate on this fact. Establish this truth in your heart so that the root cause of all distress will be completely destroyed.

Various means for obtaining Bhagavān are described in the religious scriptures, including yoga (mysticism), *dhyāna* (meditation), niṣ*kāma-karma* (selfless action), pilgrimages to holy places, and sacrifices. Despite engaging in all these practices, the mood of surrender to Bhagavān may not arise in the heart. This is because one obtains Bhagavān only through pure love, and this love manifests only by chanting Bhagavān's holy name. Lord Śaṅkara chose, from the one billion Rāmāyaṇas, 'Rāma' as the name of Bhagavān to chant. Bholenātha, in the company of Umā, continuously chants 'Rāma'. Simply by uttering 'Rāma', one develops both the mood of surrender to Bhagavān and knowledge of one's relationship with the Lord (*sambandha-jñāna*).

Other practices of devotional service depend upon the holy name of Bhagavān; devotional service cannot be successful in the absence of the holy name. The glory and majesty of the holy name are present in all four ages. Especially in Kali-yuga, there is no other means of deliverance than the holy name of Bhagavān.

kaliyuga kevala nāma ādhārā
sumara-sumara nara utarahi pārā

"In Kali-yuga, there is no means of devotional service other than chanting the holy name of Lord Rāma."

harer nāmaiva nāmaiva nāmaiva mama jīvanam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

[Bṛhan-nāradīya Purāṇa (38.126)]

"Meditation is the predominant process for perfection in Satya-yuga; yajña (sacrifice) in Tretā-yuga; and arcana (Deity worship) in Dvāpara-yuga, but in Kali-yuga *hari-nāma* is my very life, *hari-nāma* is my very life, *hari-nāma* is my very life. In Kali-yuga, other than śrī-*hari-nāma*, there is no other way, there is no other way, there is no other way."

Everywhere we can hear a living entity calling out to a dear one.

A child calls his mother by uttering, “Mā, mā,” and a calf calls the cow by uttering, “Bā, bā.” There is great power in sound. For example, through a mantra the ocean can be set on fire, and through expertise in the art of singing clouds may appear. A deer may be lured out of the safety of the forest by a musical instrument. The sound of the *tāṅḍava-nṛtya*, or cosmic dance of annihilation, leads to the dissolution of the material universe. The innumerable universes cannot function without the sound of the holy name; in the absence of the holy name, everything would disintegrate.

Bhagavān Śrī Caitanya Mahāprabhu is the incarnation of mercy. He is the supremely magnanimous (*mahā-vadānya*) personality who descends at some point after Dvāpara-yuga and bestows kṛṣṇa-bhakti. Any living entity who has accumulated enough pious merit becomes connected to His disciplic succession, and his deliverance is guaranteed. He may be delivered in this lifetime or perhaps after ten or twelve births, but in any case he will certainly be delivered.

Śrī Caitanya Mahāprabhu appeared in this mortal world in order to show mercy upon the fortunate living entities. He said that whoever daily chants sixty-four rounds, or one hundred thousand holy names, will obtain Bhagavān in this very lifetime. Even if he chants *hari-nāma* while being preoccupied, he will certainly be delivered by *nāmābhāsa*, the semblance of the holy name. When a practitioner calls out to Bhagavān one hundred thousand times daily, Bhagavān becomes attracted to him. He casts His merciful glance upon that fortunate soul and showers His mercy upon him. Bhagavān is very benevolent and merciful; He does not consider the offenses of the living entities. He only considers one’s devotion. He does not see their faults, but only their good qualities. If one chants one hundred thousand holy names daily, one will be spared from the ninth of the ten offenses against the holy name (*nāma*-aparādha), which is to preach the glories of the holy name to faithless persons who are averse to hearing and chanting.

In the beginning, a practitioner will only be able to chant *nāmābhāsa*, and it will take six to seven hours to chant one hundred thousand names with proper pronunciation. However, after five to six months of practice, one will be able to complete the chanting of one hundred thousand holy names in just three to four hours. A neophyte practitioner must chant at least some rounds with perfect articulation, but when one becomes advanced, even partial

pronunciation is considered pure.

The founder-ācārya of the International Society for Kṛṣṇa Consciousness, Śrīla Bhaktivedānta Svāmī Mahārāja, and his spiritual master Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, chanted one billion holy names and preached the mission of Śrī Caitanya Mahāprabhu, congregational chanting, throughout the whole world. All of our spiritual masters have always obeyed the instructions of Śrī Caitanya Mahāprabhu and ordered their disciples to chant one hundred thousand holy names daily.

O gentlemen, with folded hands I entreat all of you, who are blessed with pious merit and good fortune, to chant one hundred thousand names of hari*nāma* (sixty-four rounds of the hare kṛṣṇa *mahā-mantra*) daily. By doing so, you will achieve religiosity, economic development, sense gratification, and liberation in this lifetime, and at the same time, you will also develop love for Śrī Kṛṣṇa, which is the fifth and ultimate goal of human life (pañcama-puruṣārtha).

Irrespective of whether your mind is absorbed in chanting or not, it is essential to utter the holy name. It is stated in *Śrīmad-Bhāgavatam* that if one spontaneously utters the holy name while lying down, yawning, sleeping, eating, or drinking, that living entity will be delivered. The purport is that this type of pious merit (*sukṛti*) will enable him to meet a sādhu (saintly person), and after that he will start engaging in devotional service. Then, one day he will be delivered.

If we study the lives of the spiritual masters of the past, we will see that they chanted hari*nāma* day and night. During the last days of their lives, even as invalids, they continuously chanted hari*nāma* while lying in bed. Observing their diseased condition, atheists would question them: “What did you achieve by engaging in devotional service all of your life? Although you have taken shelter of Bhagavān, in the end you are suffering from disease.”

The response to such a question is as follows. A child may go outside and play in the dirt. Before his mother will feed him her breast-milk, she first picks him up, brushes the dirt off his body, and gives him a bath and thoroughly cleans him. Only after that will she take him on her lap and feed him; she will not take the dirty child on her lap.

The prārabdha-*karma* of a saintly person is destroyed by

chanting hari*nāma*; however, his kriyamāṇa-*karma* remains intact. As soon as the prārabdha-*karma* of an atheist is finished he dies, but in this situation a saintly person does not die because he has taken shelter of Bhagavān. Due only to this surrender, Bhagavān completely purifies him by forcing him to experience his kriyamāṇa-*karma*, and then Bhagavān takes him to Goloka. Such is the situation of a person who is chanting the holy name of Bhagavān; this is the excellence of a devotee dedicated to chanting (*nāma-niṣṭha* bhakta). Therefore, a devotee who chants sixty-four rounds (one hundred thousand names) of *hari-nāma* daily will certainly achieve happiness. After passing this transcendental examination, a devotee will receive a certificate in the form of the treasure of spiritual bliss.

According to the rules of a university, one's education is not considered complete until one receives his official degree. Regardless of how much one studies on his own, independent of a university, he will not be recognized as an authority without a university degree or certificate. This is one of the rules in this material world. Just as there are rules in the mundane world, there are rules that govern the spiritual world. The religious scriptures describe how one can obtain Bhagavān. In order to meet Him, one must have love of Godhead, the fifth and final goal of human life. The only means of attaining love of Godhead is chanting and hearing *hari-nāma*. Loud chanting is preferable because it is essential to hear the holy name through the ears. When one chants with his tongue and hears with his ears, an interaction is created which ignites the fire of separation from Bhagavān in the heart. As a result, the eight transcendental ecstasies (aṣṭa-sāttvika vikāra) begin to manifest.

When a devotee calls out to Bhagavān by chanting His holy name, Bhagavān approaches him to listen. Bhagavān asks the devotee, "Why did you call Me?"

The devotee replies, "O Lord, I have spent innumerable ages in separation from You. O Master, You should accept me; lift me up and place me on Your lap."

As soon as such feelings arise and one cries out pathetically, the fire of separation from Bhagavān is ignited. How will this miracle take place? It happens by attentively hearing *hari-nāma*; without the ears, all goes in vain.

Bhagavān Śrī Caitanya Mahāprabhu, who is directly Bhagavān Śrī Kṛṣṇa in the form of a devotee, ordered everyone to sincerely and

continuously cry at the lotus feet of Bhagavān, like an unbroken stream of oil. You will achieve perfection by regularly chanting hari*nāma*, with the condition that you complete sixty-four rounds, or one hundred thousand names, of hari*nāma* daily. Even sixty-three rounds will not do; hari*nāma* will not be complete and there will be danger of committing the ten offenses against the holy name. If one regularly chants one hundred thousand holy names, the offenses to the holy name (nāmāparādha) will automatically be avoided. Nāma Bhagavān, the Supreme Lord in His sound incarnation, awakens proper discrimination and wisdom (viveka) in the heart.

As *sādhaka* who chants three hundred thousand holy names daily is protected from the danger of committing Vaiṣṇava aparādha. This is the most dangerous offense, and a practitioner who avoids it becomes eligible to attain love of Bhagavān and meet Him.

jo sabhīta āyā śaraṇāī,
tāko rāṅkhū prāṇa kī nāī

Bhagavān has assured: "For one who surrenders to Me out of fear, I protect him as if he were My very own life."

Who surrenders to Bhagavān out of fear? It is only he who has fallen in the ocean of material existence. Such a person calls out to Bhagavān for protection: "O Master, please protect me! Please save me!" When a practitioner calls out to Bhagavān saying, "O Śrī Rādhā Mādhava, please give me Your shelter," Bhagavān hears that heartfelt prayer. Will Bhagavān not come if a devotee calls out to Him one hundred thousand times daily?

The conditioned living entity has been immersed in the ocean of material existence for innumerable ages. While drowning in this ocean, sometimes he calls out to Bhagavān and begs for mercy. Such a living entity may be completely fallen; still, Bhagavān, the purifier of the fallen, takes him under His protection and shelter. By chanting one hundred thousand holy names daily, one comes to the stage of complete surrender; there is no other way. *Hari-nāma* is the only boat suitable for crossing this ocean of birth and death, and a human being can easily get across in this boat.

Dear gentlemen, you will not get such a favorable opportunity again. The true boat for crossing the material world is available to you; Bhagavān has sent it for His devotees. Therefore, get up and climb aboard this boat of *hari-nāma*. Do not miss out; otherwise, you will repent.

Remembrance of Śrīla Prabhupāda's transcendental instructions

About twenty-three or twenty-four years ago, the famous Kṛṣṇa-dāsa Bābājī, along with a disciple, went to the appearance place of Mahāprabhu, Śrī Yoga-pīṭha temple. Along with some other devotees, they sat down to honor *prasādam*. Kṛṣṇa-dāsa Bābājī honored the *prasādam* with great respect. His disciple, thinking that he would receive many tasty foodstuffs, commented, "Why have they only prepared such simple *prasādam*? One should cook many delicious foodstuffs for the pleasure of the Deities." Kṛṣṇa-dāsa Bābājī chastised his disciple: "One should not speak in this way about the *prasādam* of Mahāprabhu." In those days, a simple preparation called toraī, made with coarse rice and green, leafy vegetables, was cooked in the dhāma and offered for the pleasure of Mahāprabhu. All day the devotees would chant the holy names and discuss the Lord's pastimes.

If one satisfies the urges of the tongue, the urges of the genitals will soon follow.

jihvāra lālase yei iti-uti dhāya,
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya

"One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and belly, cannot attain Kṛṣṇa."

Always honor very simple *prasādam* and chant *hari-nāma* all day; in this way, render service to Lord Hari. People who are attached to sinful activities cannot worship Kṛṣṇa. Those who have some intelligence worship Lord Kṛṣṇa directly, and those who have the most intelligence worship Kṛṣṇa by worshiping His devotees. In other words, neophyte devotees worship Kṛṣṇa directly, while devotees at the intermediate and topmost level worship the devotees of Kṛṣṇa. Neophytes think that those who worship Kṛṣṇa directly are superior, and thus with false pride they imagine they are elevated Vaiṣṇavas. They accept worship from others, and never worship devotees. Those who have heard and appreciated the pastimes of Śrī Caitanya-deva and the gosvāmīs know that real worship of Kṛṣṇa is worship of His devotees. It is insincere to give up the worship of Kṛṣṇa's devotees while putting on a show of worshiping Kṛṣṇa directly. A person who tries to worship Kṛṣṇa directly and chants *hari-nāma* may commit an offense at any time, such as the offense

of criticizing a saintly person. As long as there are offenses, one cannot purely chant the holy name of Kṛṣṇa or properly render service to Kṛsṇa. A person who worships the devotees of Kṛṣṇa is worshipping Kṛṣṇa in the best way, and only such a person can chant *hari-nāma* purely. Narottama Dāsa Ṭhākura Mahāśaya and the Gosvāmīs have explained this truth in so many ways. Chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā means that unless one serves the Vaiṣṇavas and brāhmaṇas, one cannot be liberated from the clutches of the material world. Narottama Dāsa Ṭhākura Mahāśaya, out of divine humility and the desire to help others, has accused himself of having so many faults for the purpose of chastising those who are merely imitating devotion.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare